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The Vine And Branches John 15:5

Historic Events Holiness and Pentecostal Movements

By W. Eddie Morris

VINE AND BRANCHES – JOHN 15:5
Historic Events
Of The
HOLINESS AND PENTECOSTAL MOVEMENT

By W. Eddie Morris

Foreword by Rev. Charles E. Bradshaw,
Administrator Advocate Press

Here is a true story that is little short of miraculous, almost unbelievable at times—truth that is truly stranger than fiction! The life story of many of God's choice servants and a movement in their toils, struggles, adventures, and victories as they travel the journey toward heaven.

Rev. W. Eddie Morris tells the story in an exciting and dramatic way, giving interesting insights and sidelights on many efforts unknown to the majority of readers. He adds the spice of challenge and the warmth of human interest as he narrates the triumphs and tragedies of the Pentecostal Holiness Church.

It has been my privilege to know the writer for years. We have worked together as both he and I have served as Superintendent of Falcon Children's Home — then again as we each served as Chairman of the Children's Home Board.

January 21, 1992

As a memorial to Wm. Eddie Morris, I am delighted to share his knowledge & love of History, secular & religious, to anyone who loves the finer things of love.

— Daisy Jones Morris

Eddie Morris died June 15, 1991 at age 82

The Vine and Branches
John 15:5

Holiness and Pentecostal Movements

By
Rev. W. Eddie Morris

June, 1981

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PREFACE

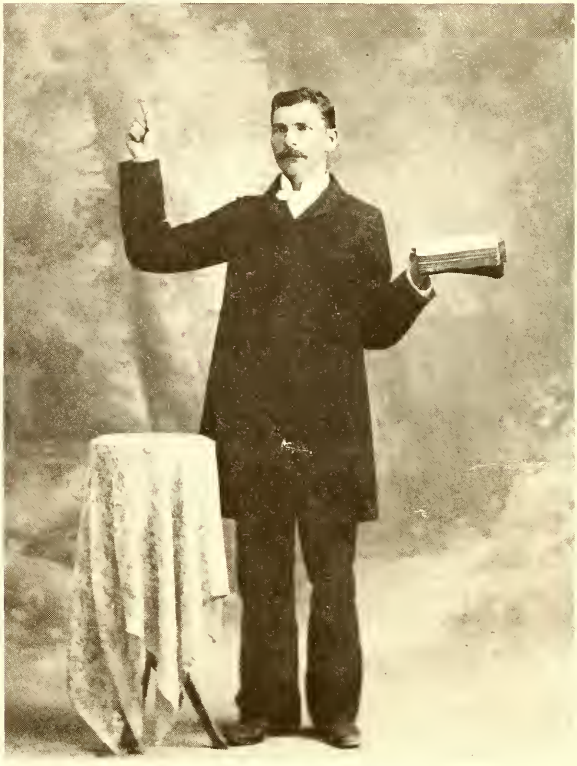
In presenting this brief history of the Holiness and Pentecostal movement as it pertains to the Holiness churches generally and primarily of the Pentecostal Holiness Church, I have not tried to write a total history of this movement. The more elaborate aspects have been covered by others, but I have tried to touch on facts that have been overlooked possibly because of their apparent insignificance. I hope the information contained herein will be interesting and enlightening. I should like to give credit to the many sources from whence I have gotten information and the many persons who have assisted me including my wife, Daisy, who has spent more hours than I could mention, typing, discarding, typing again and again, trying to make this information clear to those who will come after us and also sufficient in presentation. I would not overlook Mary Louise Butler Edwards, daughter of A. H. Butler, who has furnished materials and spent much time in consultation and proof reading.

We send this little book forth in the hope it will preserve at least some of the mighty works and miracles of the pioneers of yesterday, and be an inspiration to those who continue to labor today.

May these pages ever be a reminder of the labors and sacrifices of our forebears, may each reader gather strength from the historic events of yesterday and from their examples summon courage to ever cling to "the faith once delivered to the saints."

WILLIAM EDDIE MORRIS

Holiness Tabernacle, Goldsboro, N. C. 1902



Rev. A. B. Crumpler, Pastor

CHAPTER I

"IN THE BEGINNING . . . "

Long before the turn of the century, in fact, at the beginning of the nineteenth century (1800 and 1801) Peter Cartwright tells about the Cane Ridge revival in Kentucky where "hundreds fell prostrate under the mighty power of God as men slain in battle . . . ." He further says, "There were no camp meetings in regular form at this time, but as there was a great waking up among the churches from the revival that had broken out at Cane Ridge, before mentioned, many flocked to those sacramental meetings. The church would not hold the tenth part of the congregation. Accordingly, the officers of the Church erected a stand in a contiguous grove, and prepared seats for a large congregation . . . . They would also erect a shed, sufficiently large to protect five thousand people from wind and rain, and cover it with boards or shingles; build a large stand, seat, and shed, and here they would collect together from forty to fifty miles around, sometimes further than that . . . ."

Peter Cartwright said, "I have seen more than a hundred sinners fall like dead men under one powerful sermon, and I have seen and heard more than five hundred Christians all shouting aloud the high praises of God at once . . . . The work went on and spread almost in every direction, gathering additional force, till our country seemed all coming home to God." (Peter Cartwright "Birth of the American Camp Meeting" The Defender, XXXVIII, Sept. 1963, p. 24.)

Also, in the year 1868 there was a National Camp Meeting held in Lancaster County, Pennsylvania for the promotion of Holiness. (Lizzie Smith, "Experience of Mrs. Lizzie R. Smith," The Holiness Advocate, September 16, 1901, p. 4.)

In the year 1871, the National Holiness Association held a meeting at Urbana, Ohio. This Association had been organized and was in full operation prior to this time. Ministers were preaching Holiness as a second definite work of grace and the power of God was manifested in such a way that people were drawn together by the thousands. Seemingly a flicker of this truth (second definite work of grace) had continued even from the days of John Wesley, though at times it seemed to be just "a smoking flax"; but fagots of fire would be kindled again and again until eventually there came to be a mighty conflagration.

While some men in both Baptist and Presbyterian Churches preached this "second work of Grace," this truth largely came from the lips of Methodist bishops, elders, and laymen. The revival of this doctrine was brought again into focus by the reading of books on the subject. This truth motivated the formation of a cluster of adherents in the Methodist Church and thus the "Holiness Movement" got its name. (H. C. Morrison,

Life Sketches and Sermons, Kentucky: Pentecostal Publishing Co., 1903, pp. 29-47.)

The "Holiness Movement" was taken, among other places, to Providence, Rhode Island, in 1886. There its leaders promoted "the Wesleyan doctrine and the experience of entire sanctification." On March 13, 1890, representatives from the Rhode Island churches, and other evangelical Holiness organizations in Southern New England, assembled at Rock, Massachusetts, and organized the Central Evangelical Holiness Association. The Bedford Avenue Pentecostal Tabernacle was later changed to Emmanuel Pentecostal Tabernacle. Following this, an association was formed and called the Association of Pentecostal Churches of America. Their constitution and by-laws all embraced Holiness or Sanctification as a second work of grace.

THE CRUMPLER WING

AMBROSE BLACKMON CRUMPLER

(The Discipline, 1901 — The Holiness Church)

Ambrose Blackmon Crumpler, in his restless pursuit for a greater experience with God, left his native state of North Carolina and traveled to Missouri. There he located in the town of Bismark. He had heard of a great evangelist who was preaching a "second experience" called sanctification and he made his way to a Methodist District Conference to hear more about it.

This evangelist, Rev. Beverly Carradine, had served large churches in New Orleans and St. Lewis, Mo. (J. R. Brooks, DD, Scriptural Sanctification; Nashville, Tennessee, Publishing House of the M. E. Church, South, 1899.) Feeling a special need, June 1889, Rev. Carradine sought and found this second experience of which he said, "The experience was one of fire." He further said, "I know this was sanctification." Rev. Beverly Carradine then resigned his pastorate and entered the evangelistic field. Carradine, who was the speaker the day that A. B. Crumpler attended the Missouri meeting, had touched the lives of other great men including Rev. T. H. B. Anderson, DD, in his evangelistic sweep from San Francisco, California to Bismark, Missouri. A. B. Crumpler was now listening to the songs, prayers, and the great sermon on sanctification. This preaching was not that of John Wesley but it was in line with it.

A. B. Crumpler was convinced the experience was not only possible but obtainable. When opportunity afforded, he was on his knees with others seeking this wonderful experience, and thus he testifies: "I was sanctified in 1890 at Bismark, Missouri, at a District Conference, under a sermon preached by Beverly Carradine, DD . . . ." (The Discipline, The Holiness Church, 1901, Nash Brothers, Goldsboro, N. C.) Upon his return to North Carolina soon thereafter, his preaching moved people to receive this great doctrine, as he had heard Carradine preach.

In 1896 a Holiness revival broke out in North Carolina. Among many other places, Dunn, North Carolina heard the glad news and people came from far and wide to hear and receive this great blessing. This May 1896 Dunn meeting drew great crowds of people. Alman H. Butler, Henry H. Goff, Mr. and Mrs. Julius A. Culbreth, and Charles B. Strickland were among the legions who attended. This man with iron lungs bellowed forth this message on Holiness and his voice rang out for miles around. His message was positive, plain, and to the point. He used psychology to an extraordinary degree. He denounced those who disagreed with his doctrine and in many instances his satire made him the hero and those who disagreed, the villain.

While he preached the truth of Holiness, he apparently kept his (imagined) adversary close by, and at will he would do battle. This duel always kept interest at its best, and Blackmon Crumpler had adherents who always stood ready to join him in battle. This man was the undisputed hero and leader of the Holiness people of the Southeast.

By now the Methodist Episcopal Church South, of which he was a member, had become disturbed by this man's preaching, and his apparent disregard for their rules and regulations as they pertained to territory circuits and the area governed by the local pastor. To curb this kind of disregard for the pastor's rights, the General Conference of the M. E. Church, South, in 1898 passed a law giving authority to preachers in charge of stations, circuits, and missions to forbid an evangelist of the same church, to hold public religious services in what was called the "bounds" of their charge.

Rev. Crumpler was scheduled to hold a meeting in Elizabeth City, North Carolina. A Rev. John H. Hall used the new law passed by the General Conference to prevent the holding of this meeting. Crumpler refused to abide by this provision and withdrew from the church. He then went ahead and held the Elizabeth City meeting. (Recorded in The Holiness Advocate, March, 1902, p. 2.)

After about a year, thinking the new law had died of its own weight, Crumpler rejoined the Methodist Church in Clinton, N. C. Not long thereafter he was requested to hold a meeting by a sanctified Methodist and Baptist with the same experience. This meeting was to be held in a tent, and the location was about ten miles out of Fayetteville, North Carolina, at a place called Cedar Creek. The meeting was held in July 1899. A letter was sent to both the Baptist and Methodist ministers. It is not known how the Baptist minister responded, but the Methodist minister, Rev. G. W. Starling, who lived in Stedman, North Carolina, wasted no time in letting Rev. Crumpler know how he felt. He did not want the meeting held. Crumpler held the meeting in spite of the startling protest. Charges were drawn and for the second time this man, A. B. Crumpler, was brought before the authorities of the Methodist Church of the N. C. Conference. The trial took place in October 1899. He was found guilty as charged. Crumpler withdrew from the Methodist Church a second time. According to his statement, he then joined "The Pentecostal Holiness Church" in Goldsboro, N. C. With his membership placed in the Goldsboro Church, he now called himself a Pentecostal Holiness preacher.

THE SECOND CONVENTION

OF THE PENTECOSTAL HOLINESS CHURCH

The second convention was held in Goldsboro in January 1900 and A. B. Crumpler became a member of the Convention at that time. According to Rev. Charles Bridgers Strickland, (The P. H. Advocate, March 15, 1951, p. 5) both he (Strickland) and A. B. Crumpler joined this Conference in January 1900, but for some reason, when Rev. Crumpler wrote the preface to the second Discipline, he chose to ignore the first two conventions even though he had been admitted to the second one in Goldsboro. I do not have the answer as to why. However, he did refer to a Discipline having been written that did not represent the doctrine and polity of the church. Among the many things he did, A. B. Crumpler wrote a book of sermons. He ran a notice of the sale of this book in the Holiness Advocate. The book indicated "12 or 15 SERMONS" and it sold for 50 cents.

A copy of Rev. A. B. Crumpler's book of sermons has been preserved, and it contains twelve sermons. One, the fifth, was on "Divine Healing." In this sermon he declared that healing was in the atonement and that sickness was a part of the fall. He took the matter further and said . . . "that physicians and remedies are a merciful provision for those who have not faith to be healed." He advocated that those who had faith to be healed should not go around condemning those who had not this faith. Perhaps this was a good position to take. Maybe the church should have stayed with that position. Possibly we would have avoided a lot of trouble later had we done so. (Crumpler, Revival Sermons, pages 42-50.)

After the second charge and second trial, Crumpler withdrew from the Clinton Methodist Church on or about October 12, 1899, and as previously stated, soon thereafter joined the Pentecostal Holiness Church in Goldsboro, N. C. At this convention which was held in the Goldsboro Tabernacle. (Pentecostal Holiness Advocate, March 15, 1951, p. 5.) Rev. Charles Bridgers Strickland was received into the Conference (Convention) also. According to his testimony "I was received into the North Carolina Conference (Convention) and ordained in January, 1900" (1907 Convention Minutes).

Soon after his sanctified experience and his return from Bismark, Missouri, Crumpler held a meeting out from Newton Grove at a place called Goshen. In 1901 he helped a Brother J. A. Rouse in a meeting in this same place, only now a Holiness Church had been established and the two of them preached "in the Holiness Tabernacle." Crumpler referred to his meeting held five years before and told about his great revival. He compared the two. (The Holiness Advocate, Sept. 16, 1901, p. 2.) After the Goldsboro organization of November 4, 1898, other

Holiness churches began to spring up all over. Crumpler, in his Editorial letter in January 1902, referred to a "blessed service at Antioch and to a trip to St. John, and there we found the good people hard at work on their tabernacle and all alive for God." He said further, "this will be one of the nicest and largest country tabernacles I know of, it being 36' X 50'." (The Holiness Advocate, January 1902, p. 2.)

As I have previously pointed out, his recall of events varied to some degree. While he listed the first convention as held in Fayetteville in 1900 (The Holiness Advocate, October 15, 1902), he wrote about the LaGrange Convention and said the following: "Our Convention will meet at LaGrange, N. C., November 26, 1902. This will be our fourth Annual Convention and we are expecting it to be the best of all. We have 13 preachers and 30 congregations in the State (N. C.) . . . . There are about 10 or a dozen other Holiness churches in the state that are not organized under our Discipline, or any other as far as I know, and we would be glad for them to send a delegate to our convention and investigate our polity and doctrine . . . ." According to his own account the first convention was held in 1899.

We refer again to Rev. Crumpler's withdrawal from the Clinton Methodist Church which occurred on or about October 12, 1899. However, it appears that he participated in work of the Holiness Conventions and also held his membership in the local Methodist Church as a layman or he worked in Holiness Conventions as a layman during the last year he was in the Methodist Church. Once Rev. Crumpler was out of the Methodist Church, he thrust himself into this new venture of preaching Pentecostal Holiness and organizing Holiness Churches. (The Holiness Advocate, December 1902, p. 4.) He became pastor of the Holiness Church in Goldsboro, but that did not keep him from evangelizing. He assisted in the organization of churches in Goldsboro, Antioch, Magnolia, St. Johns, Goshen, and possibly a number of other unnamed places. He was a self-appointed (so it appears) president of the Holiness Conventions as well. (The Holiness Advocate, December 1902, p. 4.)

His revivals took him to Turkey Creek, Florida, Connersville, Georgia, and many other unnamed places. He also covered the major part of North Carolina. He presided over the Convention in LaGrange in 1902, and he presided over all the annual sessions of the P. H. Conferences from 1900 to the Convention which was held in Dunn, N. C. This convention opened on Thursday, November 26, 1908. Prior to this session, Rev. G. B. Cashwell had been to the Azusa Street Mission in Los Angeles, California, and had returned with the baptism of the Holy Ghost. Rev. Cashwell had held a great meeting in Dunn, and hundreds, both laymen and preachers, received the Baptism of the Holy Ghost. This new experience and testimony was a

change in doctrine from the Crumpler position. Rev. Crumpler had tried to work out a compromise agreeing that one may or may not speak in tongues upon receiving the Holy Spirit. G. F. Taylor, G. B. Cashwell, A. H. Butler, H. H. Goff(Goff member of Freewill Baptist Church), C. B. Strickland, and a host of others, would not accept this compromise. However, this first session of the Convention started off about as usual.

But let us go back and view Rev. Crumpler's position. He had largely given birth to the Holiness Church. It was he that first brought this "second work of grace" doctrine to North Carolina in 1896. He had organized most of the Holiness churches. He had led the movement through delicate situations and the issues of divorce, tobacco, worldly dress, etc. had taken a moderate view in most instances. (The Holiness Advocate, May 15, 1906, Vol. 6, No. 3, p. 4.) Serving as editor of the Holiness Advocate during the year 1906 and 1907, he had received many articles on speaking in tongues as evidence of the Baptism of the Holy Ghost. He had walked the narrow path that divided the two schools of thought. The preacher he least admired, perhaps, had gone to California and brought this "tongues" doctrine back to North Carolina. To make bad feelings worse among the ministers to whom he issued licenses and ordination, his own Vice-president was now saying that only as one receives the evidence of speaking in tongues as the Spirit gives utterance (Acts 2:4) can he be sure he has the Baptism of the Holy Ghost. Crumpler wrote, "We have attended some of the meetings and have realized a deep sense of heavenlv approval of the work; and we are still profoundly convinced that God is in the movement, and we would not dare attribute what we have heard and seen and felt to Satanic agency."

He felt that he had to include his personal reservation however. How could he face Rev. W. B. Godby, George D. Watson and many others, who had preached "negative cleansing and positive filling," largely in one operation, IF HE DIDN'T! So he went further and said, "We are not able to accept some of the teaching, especially that which affirms that all who receive the Baptism of the Spirit will necessarily speak with tongues."

Rev. A. B. Crumpler came to this 1908 session, picked up the gavel, and proceeded with the usual task of presiding. One of the first matters of business was to elect the president of the Convention. (Proceedings: N. C. Convention, 1908, p. 1.) Crumpler was nominated and elected President; A. H. Butler, Vice-president; and W. J. S. Walker was elected Secretary.

The first day's morning session was taken up with the preachers' and church reports. However, there appeared to be a rumbling in the background. There was a strong position taken by the majority of those who had received the Baptism of the Holy Ghost with the evidence of speaking with tongues as the Spirit gave them utterance, according to Acts 2:4. The Baptism

of the Holy Ghost with the evidence of speaking with other tongues was the focal point of this Convention. Crumpler had expressed himself about this in the **Holiness Advocate**. (**The Holiness Advocate**, Vol. 7, No. 3, p. 1, May 15, 1907.) He had advocated receiving the Baptism of the Holy Spirit with or without speaking with tongues! His article had carried much weight. However, A. H. Butler, G. F. Taylor, and R. B. Jackson were teaching that only as one received the evidence according to Acts 2:4 did he really have the Baptism of the Holy Ghost. Not only were they advocating this doctrine, but G. F. Taylor, G. B. Cashwell, J. H. Sutton, R. R. Martin and A. T. Herring were in the process of revising the Discipline. They had written the following in their report: "The scripture teaches us that after we are cleansed (John 15:30, Acts 10:15, 44) with the blood, we then need to receive the filling of the Spirit, the Baptism with the Holy Ghost, the abiding comforter, that was promised by John the Baptist (Matthew 3:11) and corroborated by Jesus Christ (John 14:16-17); that on receiving the Baptism with the Holy Ghost, we have the evidence which followed in the Acts 2nd, 10th, and 19th chapters, to wit: 'The speaking with other tongues as the spirit gave utterance.' "

Let it be remembered that A. B. Crumpler had largely written the 1901 Discipline. He had put a lot of work and thought into it and had reached the conclusion that sanctification and the baptism were one and the same. He had made a slight concession by allowing that one may speak in tongues or they may not. He also had begun to make a distinction between the two experiences. What else could be expected?

In this 1908 session, he had been elected to the high office of president but now a report disagreeing with his thinking was just about to be offered to the Convention! If this report was adopted, it would change the Discipline that was largely of his own making. The question became of paramount importance. The meeting was called to order at 2:30 p.m. It was supposed to have re-convened at 2 o'clock but no compromise had been worked out even though the noon hour had been extended for thirty minutes.

A. B. Crumpler gaveled the meeting to order and a song was sung; Rev. J. D. Wiggins led in prayer. The roll call was continued. Churches and delegates answered the roll call until the secretary came to Zebb B. Pyatt's name. Mr. Pyatt requested that his name be withdrawn. He was representing the church at LaGrange, and this church withdrew also.

Tension was apparently running high, and G. F. Taylor was waiting with his report. Enough had been said to indicate that this report would be adopted, and Rev. Crumpler could not tolerate the language that was incorporated in it. At this point, the chairman of the Ninth Convention (of the Holiness Conventions) of the Holiness Church withdrew from the Holiness

Church. Since he had been unanimously elected that morning to the high position, this was a "bombshell" that shocked this entire body. To make bad matters worse, the Secretary, Rev. W. J. S. Walker, withdrew also. At this time Beulah Church also withdrew. Now here was a Convention with no chairman and no recording secretary!

This Convention did the only thing left to do — it adjourned. On the morning of the second day, Friday at 9:30 a.m., the convention convened. The record says that the Rev. A. B. Crumpler having withdrawn from the Convention on yesterday, the duties of the President fell on the Vice-president, Rev. A. H. Butler. Rev. G. F. Taylor was elected Vice-president, and Rev. C. B. Strickland was elected the Secretary. By motion, the president was empowered to appoint the committees needed to transact the business of the Convention. Only God knows what would have happened if Alman H. Butler had faltered. This man could never get too much credit for his stand at the time of this crucial event.

The Rev. A. H. Butler said the following about this crisis: "There was a general shaking up in the years, 1907, 1908, and 1909. The Holy Ghost straightened us out on doctrine and experience. Praise the Lord!" He further said, "When we, the majority of our preachers, received the Holy Ghost, and had the Pentecostal evidence of speaking with other tongues, the former president withdrew from the Convention and several churches went with him." Rev. Crumpler with a few other preachers left, but the churches soon discovered this departure was their mistake, and they came back into the Convention. We lost only a few members."

In the 1909 Convention which was held in Falcon (Minutes 1909, November 23, p. 5), several churches returned to membership in the Conference; among these were the following churches: Goldsboro, Fuquay Springs, Mt. Carmel, Charlotte, St. Pauls, Raleigh, Tyson's Chapel, Hillsboro, Shelmerdine, McColl, S. C., Oak Grove, Bethany, Cumber Chapel, Rich Lands, Hodges Chapel.

We are not sure that all these churches withdrew from the Convention and returned twelve months later. We are sure that some did leave, and all could have done so, but we know that Goldsboro was in the Convention prior to this date, for it was listed as having been organized November 4, 1898; and its building was the one that A. B. Crumpler sold later. Also a question was brought up in the Conference as to what went with the purchase price, or money received from the sale.

St. John's Church did not return at this time, but did return later. In this session a committee was elected "to ask the Anti-Pentecostal brethren of the St. John's Church to give over the keys to the Pentecostal people." J. M. Weeks, A. T. Herring, and J. H. Sutton were appointed to consult with the church and

endeavor to try to settle the matter.

There was a story told that the Convention first elected C. B. Strickland as Chairman, but G. F. Taylor called attention to the fact that A. H. Butler being Vice-president, was president and chairman by virtue of his position. The Minutes of this session do not have this story recorded. (N. C. Convention, 1908, p. 4.) What it does say is, "Rev. A. B. Crumpler having withdrawn from the Convention on yesterday, the duties of the president fall on the vice-president." C. B. Strickland was elected secretary. Here the great story of Blackmon Crumpler ended insofar as the Pentecostal Holiness Church was concerned.

A lot of credit goes to Rev. A. B. Crumpler for his dedication to and for the enormous work he did in the inception and promotion of the Holiness movement, but there is a lesson here from which all of us can learn:

Leaders, once fixed, or secured in a position, do not change easily. This is as it should be in most cases. The danger that may be incurred is that as God brings additional blessings to the church, only those who are flexible enough to accept the truths, once revealed, can share in the "great and mighty things which thou knowest not" (Jeremiah 33:3). Suppose Bishop King had not been honest and sought to know the truth of Acts 2:4; 19:6, and other pertinent scriptures pertaining to the truth of Pentecost? What would have been the doctrinal position of our church today?

Following the 1908 Convention, Rev. A. B. Crumpler retired to his home in Clinton, N. C. He was hurt, bruised and discouraged. No man had put more into the Holiness movement in this southeastern part of the country, yet he felt that he had been rejected by his own children. It is said he returned to his old church in Clinton and became a diminishing figure, declining in both health and intellect. Let us hope that angels attended his earthly departure and wept at his demise.

A recent and interesting reference to Rev. A. B. Crumpler is found in the book, Methodism In The Upper Cape Fear Valley, (C. F. Grill — 1966, Parthenon Press, Nashville, Tenn. p. 148). It reads: Rev. A. B. Crumpler and Rev. James T. Kendall " . . . continued to disrupt churches all along the Cape Fear River with their doctrine of holiness and the second blessing . . . . After carrying on this emotional movement for several years, their organization went to pieces. Crumpler came back into the church (Methodist), had his credentials restored, and became a local elder."

The Holiness movement "went to pieces!" The Holiness movement was one of the parent organizations of the Pentecostal Holiness Church. In recent years its growth has been almost phenominal, but even from its early years of organization, the growth of the church has been steady and continuous. This growth and expansion is substantial evidence to the contrary of the above quoted statement.

THE IRWIN WING

BENJAMIN HARDIN IRWIN

We now review and examine the Irwin Wing of the Holiness movement. When the two organizations, viz, the Pentecostal Holiness Church and the Fire Baptized Holiness Church, met in Falcon, N. C. in 1911 and merged into one organization, they both had been in existence for quite sometime. In order to give an accurate history of these two bodies, one needs to seek out their origins. They were in agreement in their doctrinal positions, especially on sanctification or holiness as a second work of grace. It is generally agreed that John Wesley was the first sponsor of this belief and these two bodies adopted his position.

The Wesley position is set forth in "The Methodist Armor" by Hilary T. Hudson, D. D., North Carolina Conference Methodist Episcopal Church, South, page 128. "The Methodists maintain that it may be attained (sanctification) soon after conversion and enjoyed during life." But how each of these churches had their beginning, and founded by whom and when, is the main theme we shall try to pursue and establish. (The P. H. Advocate January 12, 1950, Vol. 33, No. 36, pp. 2-3.)

B. H. Irwin, a native of Missouri, a lawyer and a Baptist minister, sought and received sanctification around the year 1890. Because of this experience, he was dealt with and dismissed from the Baptist Church. He immediately began to spread this belief in, or doctrine of sanctification, through the midwest and throughout the south. In his study of the scriptures, he saw there was a separation between the experiences of sanctification and the Holy Spirit. In his apparent earnestness to find an answer, he began to call this experience the "baptism of fire." With this added dimension, Benjamin Hardin Irvin established what was known as the Fire-Baptized Holiness Association. From this small beginning, he formed state conventions which included one in Florida. When the Florida Conference was organized at Wetumpka in 1909 (Advocate, May 15, 1951, J. L. Oliver, May 24, Vol. 35, No. 4, p. 5) the three churches, Wetumpka, Bristol, and Coconut Grove, represented an expansion of the Irwin Fire-Baptized Holiness Association, which had been organized about 1895 by this great holiness preacher. B. H. Irwin was one of the first to preach Holiness in the state of Florida. The record shows Irwin formed the Fire Baptized Holiness Association in Iowa, Kansas, Texas, and other states also, but he made each state organization to be independent of each and all of the others. In the issue of October 20, 1897, an article was carried in the Way of Faith, (Vol. I, VIII, No. 16, p. 2) in which he refers to "the second annual camp meeting which the writer held for these

Neosha Valley, Missouri brethren." In this meeting he tells of many cases of healing and "twenty-five or thirty cases of the baptism of fire. The Baptism of fire," as he explained it, "was an experience that one received after he had been converted and sanctified." This was called the "third experience." In this article Irwin (October 18, 1897) refers to the State of Iowa and says, "this is the second Holiness Association organized on the definite fire lines." I think that it is reasonable to conclude that an organization of the Fire Baptized Holiness Association had some form of existence as an organization as early as 1890.

Bishop King says, (unpublished history, p. 8) "In the year 1895 there was formed a local organization at Olmitz, Iowa, the first of its kind, and it was named, 'The Fire Baptized Holiness Association.' At the time of this article the Association had acquired at least a hundred members. Also, the organization had written and adopted the constitution and Basis of Union of the Fire Baptized Holiness Association of Southern Iowa."

It would seem from all indications, when the meeting that was called to convene on July 22, 1898 in Anderson, South Carolina, B. H. Irwin used the Iowa Constitution, (The P. H. Advocate, Vol. 13, No. 52, Ed. May 1, 1930, Taylor) as the basis of organization of the South Carolina Association. G. F. Taylor says the Fire Baptized Holiness Association had a Discipline printed in 1899 and he was in possession of a copy. Apparently this was an enlargement of the Iowa Constitution of the Fire Baptized Holiness Association. Rev. Joseph Hillery King made his acquaintance with B. H. Irwin in January 1898. He became a close associate eight months before the Anderson, South Carolina meeting. He was present, along with Rev. Sam D. Page, R. B. Hayes, Albert E. Robinson, and a number of other ministers, to assist in this national organization. The organizational work took place August 5, 1898. The name "association" was first used but in 1902 Rev. King suggested that since it carried on the activities of a church also, it should be called "church" instead of "association." Therefore the name "association" was dropped in exchange for the word "church." The Fire Baptized Holiness Church became strong in the Southeastern part of North Carolina and the Northeastern section of South Carolina.

GENERAL CONVENTION
AT ANDERSON, SOUTH CAROLINA
July 22, 1898

At the time of the General Convention in Anderson, South Carolina, the title of the highest church officials was changed from Presidents to Ruling Elders. The officials from this consolidating convention were appointed by the General Overseer, who of course, was Mr. Irwin. The following Ruling Elders were appointed: Edward Kelly, North Carolina; W. S. Foxworth, South Carolina; R. B. Hayes, Georgia; I. W. Ogle, Florida; J. M. Hanson, Oklahoma; Allen Hodges, Texas; J. F. Walford, Kansas; Oliver Fluke, Iowa; A. E. Robinson, Ontario, Canada; John Wine was appointed Ruling Elder of Virginia. (Constitution and General Rules, Fire Baptized Holiness Church, Discipline 1908.)

The General Overseer (Irwin) held a position "whose tenure of office shall continue during good behavior . . . ." To the late Bishop Joseph Hillery King, this meant for life and he was opposed to this. Bishop King also pointed out (unprinted history, page 10) that "the parent Fire Baptized Holiness Association, which was formed on August 5, 1898, at Anderson, South Carolina, viewed B. H. Irwin as already put in the position of General Overseer by the Lord Jesus Himself, and the Association's vote was an acceptance of the Lord's appointee. That is not democracy but theocracy," he said. The head officer of this Association provided virtually a dictatorship which in Bishop King's opinion was not good.

Later there were a number of other organizations established on the same line of doctrinal position as the Irwin movement. One was called the Spirit-filled Holiness Church of America. On page 4, par. 7 of their Discipline is recorded the following: "We believe the baptism of fire is applied in sanctification; that it is the process by which we are purged or purified." (Malachi 3:2-3.) This church, however, was established after the outpouring of Pentecost for they taught that speaking in tongues or stammering lips, was evidence . . . (page 4 of same Discipline.) This organization apparently did not last too long. Others, too many to mention, continued to appear, although most had a short lifespan. Some, however, did grow and flourish.

Joseph H. King, who had been requested by Mr. Irwin to resign his church pastorate in Toronto, Canada, and come to Lincoln, Nebraska, responded in 1900 and soon thereafter he became Assistant Editor of the Association's Official organ, "Live Coals of Fire." (P. H. Advocate, October 19, 1957, p. 8.) In this position he was able to discern things he had not discovered heretofore. He saw things in the leader that he knew were not right. He said Irwin "dropped out of the organization through the uncovering of his vile, polluted, loathsome life" (P. H. Advocate, Vol. 5, No. 14, August 3, 1922, pp. 1-5).

Albert E. Robinson gives an account of Rev. King's election to the position of General Overseer of the church in the following manner: A vote had been taken on a Saturday for the election of the General Overseer. There were three candidates and ten voters. Each candidate received three votes, and only nine votes appeared to have been cast. At least a tenth vote could not be accounted for. The meeting adjourned. All persons present were advised to pray about this matter and return on Monday.

Rev. Joseph H. King and Albert E. Robinson were rooming together. The next morning the two men arose and knelt by the bedside in prayer. Rev. King lingered longer in prevailing prayer. Finally, he arose and announced that he had been shown that a thousand hells could not destroy this work. When the election took place, Brother King got 98% of the vote. One voter held out, but it was not long until the loyalties of the church were with Brother King. Having become head of the church, he worked for about six years (from 1900 to 1906) to save the church from what he called "insane fanaticism." Irwin, in his unwarranted zeal, had carried the church from one extreme to another with his baptism of fire. He had advanced to "dynamite," "lydite," and other "ites," and definite experiences.

Irwin apparently deviated from truth as he gradually lost God's grace from his heart, and resorted to externals to appeal to the emotions of the crowd. While some of the things he preached against could be classified as worldliness, he apparently kept adding to the number. His legalisms included (according to Brother King) neckties, feathers, flowers, laces, ribbons, ruffles and tucks. Some of his followers went further and added tea, coffee, pork, lard, politics, secret societies, lodges, labor unions, and many other things too numerous to mention. Brother King, in his position, did not condone all these things and he also saw what he called "legalism." That, to him, was akin to fanaticism. He said, "Both are the offspring of pride." Following his election as General Overseer of the Fire Baptized Holiness Church, at Olmitz, Iowa, he said, "I filled this position, (July 2, 1900-1910) traveling in most of the states of the Union and the Dominion of Canada, looking after the interest of the Church" (P. H. Advocate, Vol. 30, No. 4, May 23, 1946, pp. 12, 13).

During these intervening years, Rev. King's duties took him to the South and West in the United States. In Canada he visited Winnepeg and Manitoba. He was also in Buffalo, New York, and finally the journey led him to Falcon, North Carolina. In the Falcon Camp Meeting in 1907, he was one of the engaged ministers, having been invited by Julius A. Culbreth, the manager. Here, he became Superintendent of the Falcon Orphanage; a teacher with George Floyd Taylor in the Falcon Holiness School; and then in 1909 he was led to go to

Columbia, South Carolina for a conference with Albert E. Robinson and Mr. and Mrs. A. G. Garr. This meeting resulted in his turning the work of the Fire Baptized Holiness Church over to Rev. F. M. Britton in order to have the time to make a trip around the world. At the time of the consolidation in January 1911, Bishop King was on his world tour and F. M. Britton was serving in his stead.

JOSEPH HILLERY KING

For yet another important influence on the development and growth of the Holiness movement, let us look briefly at Joseph Hillery King's life. This man succeeded to the highest office in the Fire Baptized Holiness Association. Following the merger of the Pentecostal Holiness Church and the Fire Baptized Holiness Church in 1911, Rev. King presided over the Annual Conferences of the Pentecostal Holiness Church from 1917 until the day of his death in the year 1946. (The Apologist, June 1946, A. E. Robinson, Editor and P. H. Advocate, May 23, 1946, Vol. 30, No. 4.)

This man was born in Anderson County, South Carolina, in the year 1869. His parents were poor and not able to send their son to school, but this did not bother or keep this studious boy from studying and seeking to attain his goal of becoming educated. His first textbook was the Bible. The reading of the Bible brought to him the consciousness of his sins, and thus on his sixteenth birthday he was converted in a camp meeting at Allen's Camp Ground in the northern part of Franklin County, Georgia. From this time on he studied his Bible so much his Mother thought he was losing his mind. He soon sought a deeper experience which he was later to know as sanctification. He stumbled through shadows of uncertainty, but nothing stopped him from his quest for knowledge. He battled many doubts, and at times he almost despaired, but the Lord saw him through and placed a call on his life to preach the gospel.

In 1887 he applied for an Exhorter's License, but when the vote was taken in the quarterly conference of the Methodist Church, by a majority vote of the memberhip, his request was denied. This hurt him deeply, but again this did not stop him from his continued efforts to fulfill his calling and reach his goals. Two years later he said that he "was without influence or help in the world." Later he was licensed and eventually he served a church or a circuit of churches, but the call to win souls propelled him into the field of evangelism and also he became a world traveler.

His disappointment in his first marriage did not cause him to violate his convictions. For a number of years, as a man

without a family, he went from one place to another preaching and conducting meetings. In August 1898 he met with Rev. B. H. Irwin and became a member of the Fire Baptized Association. On July 7, 1900, he was elected General Overseer of the Fire Baptized Holiness Church at Olmitz, Iowa. He was on a world tour when the two church organizations were consolidated and in his absence, he was elected an Assistant General Superintendent. In 1917 he was again placed in the highest office of his church.

ABOUT GEORGE FLOYD TAYLOR

In their earlier days and during the consolidation these two men, A. H. Butler and G. F. Taylor, worked together in defending and preaching this Pentecostal and Holiness truth and before he died, A. H. Butler wrote the following concerning Mr. Taylor. I am giving it to you in his own words:

REV. G. F. TAYLOR

By Rev. A. H. Butler

In 1902, while attending the annual Falcon Camp Meeting, I was introduced to Brother Taylor by a beloved friend and brother, J. M. Weeks. The three of us stood and talked of the goodness of God and the glorious meeting we were then enjoying. Both of us were public school teachers at the time, and this gave us kindred topics of interest, but better still, as a ground of mutual understanding, we were both in the experience of sanctification, having received this blessing as a second definite work of grace.

Both of us were single men, and we were holding prayer meetings, preaching, and exhorting, and God was blessing our efforts in a most wonderful way. Scores of people were being brought into the experience of sanctification and holiness in our services.

We had in the Eastern part of our state an organization officially known as the Holiness Convention. There were eight or ten local churches in this organization, but neither Brother Taylor nor I had joined it. However, in the fall of 1903, November 23, during the Annual Convention of their organization, Brother Taylor and I were received into this body. We became members of a local church a short while before. Going before the Official Board and being endorsed by the Board, we were recommended to the Convention for membership and ordination.

Rev. L. L. Picket, a great writer, Holiness preacher, and singer, had been invited to conduct a Holiness meeting under a large tent in Dunn, N. C. embracing the days the Holiness Convention was in session. When the candidates for ordination were called to the altar under the tent, Brother Picket was invited to assist the president of the Convention and other

members of the body in the ordination services. Five preachers were ordained in that service. I think all are dead out of this class of five, except two, and one of these has not been physically able to get around for twenty years or longer. The Lord is good to me and by His grace I am still on the battlefield.

Brother Taylor was six years younger than I, and remained single for two years after I married. Because of his affliction which he suffered from infancy, he was badly handicapped physically; and due to the manner of this affliction and its effect upon him, my sympathy was aroused to such an extent that I would find myself anxious for his perfect healing. Even though he was a cripple for life in his body, not being able to walk, handle objects and speak with the affluence of others, he possessed an intellect that is rarely excelled.

When we first became acquainted, I discovered that he had an investigative mind and would closely observe things about him, or would listen attentively to every question and search diligently to find the solution to every problem. He was most conscientious, and if he made a mistake he did not hesitate to correct it as soon as he discovered his error.

I remember the first sermon I heard him preach, and how I found myself almost in a strain to help him express his thought in words. His text was Revelation 3:11, "Hold that fast which thou hast, that no man take thy crown." He was a firm believer of the Bible and loved its truths. Indeed, it was the Book of all books to him.

He possessed a master mind. I believe he would have accomplished some great work, even if he had been so unfortunate as not to have known of the religion of the Lord Jesus Christ. However, by his hearing the full Gospel and by believing it, he was led and fully yielded to God. He was a devout Christian and by his wholly, and holy, sanctified life, filled with the Holy Spirit, he was made a channel of blessing to the church, and to the entire world. He was a good citizen. He believed in law and order. He was a staunch prohibitionist all his life, and opposed everything that was detrimental and harmful to men. He believed in discipline in church, the school, and the State.

He was an educator of the safest type. He was fully desirous that all Christian people, especially the Pentecostal Holiness people, should have an institution of learning in which their children could be educated and trained to fill positions and places of honor in the world and be a success, without denying or rejecting anything taught in the Holy Bible. He believed in offering a Christian education to every person, to prepare them for, and enable them to enjoy, everything which is right, proper, and worthwhile.

He was an interesting and sound preacher and teacher, and his messages were always freighted with that which would enlighten the mind and feed the soul. Like Cornelius, he would

fast and pray and sometimes the burden of prayer would be so heavy upon him, he was in agony. Several times I have seen him pray through or get the witness to his intercession, then he would laugh, or praise the Lord, dance, or shout aloud.

When the Holiness Church was in its infancy, and quite a few preachers and laymen fell out because of the persecution and severe tests, Brother Taylor would preach, cry, pray, and write, first to feed the lambs and sheep, and hold them together, and then offset the argument of the opponents. While there were some who were standing with him, he was looking to God altogether for guidance and comfort. Of course he appreciated encouragement. When he felt that it was in order for the Pentecostal Holiness people to become indoctrinated sufficiently to become fortified against false and erroneous doctrines, the plan of instructional material was developed. He called me into his private room and we there discussed the advisability of publishing Sunday School literature for all who believe in Pentecostal Holiness that they might have something to study. It was indeed an act of faith to launch such an undertaking. No one but God Himself knows better than I how carefully, thoughtfully, and prayerfully he set about the launching of the publication of this literature.

The year we met in Durham, N. C. for our convention, an accident occurred on the night before the scheduled opening of our meeting. On the second floor of a hall, we were assembled for devotional services. A large swinging lamp fell from its holder and the building was set afire, and before the people could get out of the hall, sixteen were slightly burned. Brother Taylor and three others were burned seriously about the faces and head. He often told me afterward that the uppermost question in his mind at the time was whether or not he would be unfitted to carry on the work that the Lord had laid upon his heart. He was one man who seemingly enjoyed carrying a load. He labored untiringly to carry forward that work which he believed was pleasing to the Lord.

The missionary cause and the salvation of the heathen lay heavily on his heart. This I know, for even before we had a single missionary on the foreign fields, when he and I would be conducting meetings together he would discuss with me the importance of heralding the Gospel in Pentecostal fullness to the earth's remotest bounds. He believed in the soon coming of Jesus and that when the message of salvation had gone to all nations it would hasten His coming and glorious appearing. Brother Taylor would preach with liberty and great inspiration on the Second Coming of Christ, and then would pray that laborers might be sent forth to harvest the fields.

I loved Brother Taylor, and he loved me. I shall soon go to see him.

Tabernacle in which consolidation took place January, 1911.

Rev. Alman H. Butler,
Presiding Officer
1911 Consolidation

CHAPTER II.

ALMAN H. BUTLER, THE MAN

The place was Dunn, N. C.; the day November 26, 1908; the time was 9:30 a.m. or soon thereafter. Ambrose Blackman Crumpler had gaveled this morning's session to order as has been previously noted. No man could dream that before the session was concluded, Rev. Alman Holmes Butler would be chairing the Convention and that A. B. Crumpler would be out of the Holiness Church. When this man Butler took the chair, just a few years prior, he was unknown in the Holiness ranks altogether. (Honoring Our Elders, The P. H. Advocate, December 14, 1950, pp. 4-5.)

But let us go back, and look at this man of destiny. He was the son of John Wesley Butler and Betsy Catherine Parsons Butler, born June 3, 1875, on a farm in Northern Sampson County, approximately eight miles from Clinton, N. C. the county seat. Mr. Butler came up in reconstruction years after the War Between the States. The family had lost virtually all their possessions when Sherman's army marched through the South.

His father, John Wesley Butler, fought in the Civil War and upon his return home, found that all the possessions of his father had been taken by contingents of Sherman's Army. Being a man of strong will, Mr. Butler's father used his brains and muscles to reconstruct and replace some semblance of a home. He married, and his wife Betsy joined hands with him and to this couple were born eleven children — six boys and five girls. Alman H. Butler was almost in the center of this large family.

This Butler family attended the Hopewell Methodist Church regularly each Sunday, a church that was less than two miles from their home. The Old Field Schoolhouse, not far from where they lived, was where Mr. Butler learned to read and write. In his desire for an education, this boy devoured everything he could get his hands on, including the Catechism that was given to him in the Hopewell Methodist Church Sunday School.

From his earliest days, this son of a war-impoverished farmer would consult with his Grandmother about the Lord and His goodness. Learning what he could from her, he would then crawl under the house and cry and pray, trying to get saved. When he was twenty years old, after having attended the Hopewell Methodist Church morning service, he and four others decided they would go to a night service. This was held in a tenant house that was located out of Clinton, about eight miles. It bore the name "Sindy house." Here he heard a boy preach, and down at that improvised altar, A. H. Butler gave his heart to God. He arose crying and shouting and testified to his conversion. On a plot of ground where the St. Matthew P. H.

Church now stands (Sampson County) this young man, twenty years of age, found the Lord. His maternal Grandmother's hand had rested on his head and she (Ann Eliza Taylor Parsons) had offered a prayer that this boy would be called to preach. This burden fell on him like Elijah's mantle fell on Elisha. On his way home that night, through his prayers, two of the four boys who went with him were saved.

From that night forward this young preacher blazed trails, went through the troubled waters of persecution and fiery trials, but he never turned back. From the year 1896, on that second Sunday night in May, until the day of his death, he was ever true to his God and his calling. Six years after this memorable experience he became a member of the Pentecostal Holiness Convention held in Dunn, N. C. in the year 1903. (Falcon N. C. Convention, November 23, 1909 Minutes, pp. 4-5, written in by A. H. Butler.) This man who had attended the G. B. Cashwell meeting in January 1907, and had received the baptism of the Holy Ghost, had the evidence of speaking in tongues as the spirit gave utterance (Acts 2:4). This man, Alman H. Butler, in the second day's morning session of the 1908 Convention, (November 27) came to the podium to assume the responsibility of serving as chairman of this Holiness Convention. He picked up the pieces and moved forward with the business of the session.

Mr. Butler said concerning these trying times, "During a general shaking up in the years 1907, 1908, 1909, the Holy Ghost straightened us out on doctrine and experiences; Praise the Lord." He further said, "When the majority of our preachers received the Holy Ghost and had the Pentecostal evidence of speaking with other tongues, the former president withdrew from the convention and several churches went out with him, (The Rev. A. B. Crumpler with a few other preachers.) But the churches soon discovered their mistake and came back into the Convention. We only lost a few churches."

At the time Rev. A. B. Crumpler withdrew from the Convention there were thirty-four churches, twenty-seven preachers, and a thousand and sixty members. When the Convention met again in Dunn, N. C. in 1909, Tuesday, November 23, they had an enrollment of forty-two churches and thirty-three preachers. In spite of the "shaking up," the convention had a gain of eight preachers. (Minutes of N. C. Convention, p. 7.)

Also, it was in this Convention that a committee was formed (J. A. Culbreth, G. F. Taylor and A. H. Butler) to meet with a like committee of the Fire-Baptized Holiness Church, and the Free Will Baptist Church, for the purpose of forming a Basis of Union, pointing toward consolidation.

A. H. Butler served the convention as Superintendent until the year 1917. (N. C. Minutes, Falcon, Nov. 20-22, 1917, p.

13.) In this 1917 session "Butler asked to be excused . . . " Rev. Francis M. Britton was elected to fill the office and thus Rev. A. H. Butler was returned to the pastorate and evangelistic fields.

OFFICES HELD BY THIS MAN BUTLER

He served as President, Superintendent for nine years, and prior to that, he served as Vice-President. He was elected first General Assistant Superintendent at the consolidation in 1911. He served on the Conference Board after his superintendency. He served on the General Board of Administration after his retirement as General Assistant.

He was always strong in the faith, never staggered nor resorted to any other occupation from the time he entered the ministry. Of his life span of eighty-seven years, he spent sixty-seven in the ministry. He preached in nearly every state east of the Mississippi River. In 1962 Holmes Theological Seminary and Bible School, (Greenville, S. C.), in recognition of his many years of leadership and service to the Pentecostal Holiness Church, conferred upon him the Doctor of Divinity degree.

On February 5, 1963, he gathered his family around his bedside, bade them adieu and went home. Rev. A. H. Butler, who presided over the consolidation of the two churches, the Fire Baptized Holiness and the Pentecostal Holiness Church, died as he lived, preaching Holiness and Pentecost. This man, who stood firm and unfaltering in time of the church's greatest crisis, deserved to have his name emblazoned in the Hall Of Fame of his Church.

Rev. A. B. Crumpler held a revival meeting in LaGrange (N. C.) in 1903. He had held meetings in this town before 1903, but in this particular meeting, he had a young Methodist assistant, Alman H. Butler. Serving at the organ sometimes was a talented, exceptionally well-educated girl from one of LaGrange's most prominent families. This young lady's father had forbidden her to attend the Crumpler meetings. She did not wish to disobey him, but the deep yearning for a closer walk with God, seemed to propel her nightly to these services. Of course the young ministerial assistant and the young organist met, and on the 27th of September 1903, Rev. Alman H. Butler and Gatsey Louise Stanton were married in the Holiness Church in LaGrange by Rev. A. B. Crumpler.

To this union were born seven children — four girls and three boys. The late James Watson Butler, for many years a member of the N. C. Conference of the P. H. Church, was their eldest son.

CHAPTER III.

MINUTES OF THE FIRST GENERAL CONVENTION OF THE PENTECOSTAL HOLINESS CHURCH

A meeting of the General Convention of the Pentecostal Holiness Church and the Fire Baptized Holiness Church, was held at Falcon, N. C., January 31, 1911, for the purpose of consolidating the two organizations.

Rev. A. H. Butler was elected Chairman pro tem, and the Convention opened by singing No. 11 in "Bread of Life Songs," followed by prayer, led by Rev. F. M. Britton.

J. A. Culbreth was elected Secretary pro tem.

Roll of members of the General Convention was as follows:

From the Fire Baptized Holiness Church: F. M. Britton (3), G. O. Gaines (3), J. J. Carter, M. D. Sellers, P. P. Lott, J. H. Blake, S. D. Page (2), Ralph Taylor, A. E. Robinson (2), J. H. Inman (2), J. M. Howell, H. H. Spain (2), J. T. Crumpler, C. O. Daniels, Howard Sellers, J. A. James (2), M. H. Israel. Total, 32.

From the Pentecostal Holiness Church: A. H. Butler, G. F. Taylor, J. A. Culbreth, R. B. Jackson, J. T. Herring, B. B. Pleasants. Resolutions from the two churches were read and discussed.

The Discipline as formed by the Discipline Committee was adopted as written by a vote of 36 to 2. This was followed by singing "Blest Be The Tie That Binds," and a hearty handshake, in which the Spirit was most manifestly present.

A collection was taken for Brother Edgerton, who has been sick for a long time, in which there was contributed $11.77.

The election of officers was entered into, with the following result: A motion to elect a General Superintendent and two Assistants was made and passed unanimously.

The following nominations for General Superintendent were made: J. H. King, S. D. Page, G. O. Gaines.

First ballot, J. H. King, 16, S. D. Page, 17; G. O. Gaines, 3. Second ballot, S. D. Page, 19; J. H. King, 17; S. D. Page declared elected, and by motion his election was made unanimous, and he came to the chair.

Next was the election of the General Secretary, and A. E. Robinson was unanimously elected.

The election of Assistant General Superintendents was taken up, resulting as follows: A. H. Butler, home field; and J. H. King, foreign work.

The election of the General Treasurer followed, which resulted in the unanimous election of J. A. Culbreth.

Meeting adjourned till afternoon session.

Meeting opened with singing, reading of Scripture lesson, and prayer by the Chairman.

On motion, the following were elected as General Trustees: S. D. Page, G. O. Gaines, H. P. Lott, J. A. Culbreth, A. E. Robinson.

In view of the fact that the consolidation has brought two sections together in North Carolina, it was moved that the present superintendents shall continue their oversight of their respective works until the next annual convention.

Motion was made that General Secretary be instructed to send bill to each State Superintendent for printing of credentials, apportioning cost according to number of preachers.

Moved that we adopt blanks already in use and on hand.

Motion carried that all preachers now in the connection be granted new credentials, signed by the General Superintendent and General Secretary.

Motion carried that the General Superintendent have the Pentecostal Holiness Church incorporated.

On motion, the resignation of J. A. Culbreth was accepted as General Treasurer, combining this office with that of the General Secretary.

Moved and carried that General Secretary have minutes of General Convention printed.

Moved and seconded that the Official Board of the Pentecostal Holiness Church investigate the condition of the work at Columbia and make such disposition of the control of The Haven as they may deem proper.

The cost of the publication of the Constitution was apportioned among the various conventions according to their numerical strength.

Moved that the next General Convention be held at 10 a.m., the last Tuesday in January, 1913, to continue as long as necessary.

S. D. PAGE,
General Superintendent

A. E. ROBINSON
General Secretary

LOCAL CHURCHES AND ORGANIZING EFFORTS

In a study of the Holiness organization, one would note a distinction between the local church organization and the convention. The first Pentecostal Holiness Church organization took place in Goldsboro November 4, 1898, according to Alman H. Butler:

GOLDSBORO ORGANIZATION 1898

Alman H. Butler says "The first church was organized in Goldsboro." Butler lists the following on fly leaf of Minutes, November 22-24, 1910, Goldsboro, N. C. "The Pentecostal

Holiness Church was organized in the year of our Lord, November 4, 1898, in a gospel tent on the Court House grounds in the city of Goldsboro, N. C."

George Floyd Taylor gives a different date, as one will note, in his report of the time of the Goldsboro Organization. (P. H. Advocate, May 1, 1930, No. 52, Vol. 3.)

GEORGE F. TAYLOR'S ACCOUNT OF THE FIRST CHURCH ORGANIZATION

"If the memory of some of the oldest members is correct, this local (first church) organization took shape in Goldsboro, N. C. Sunday morning, April 3, 1898. However, there are those who say Antioch Church was organized first."

One should note that Brother Taylor gave his account of the date about thirty-two years after it took place. Brother Butler wrote his account on the 1910 Minute, giving the names of the charter members. With the uncertainty of Brother Taylor's statement, and the accuracy of Brother Butler's account, I think the weight of evidence is with Butler.

FAYETTEVILLE (N. C.) HOLINESS CHURCH

"In the year 1898, a small group began meeting in a room upstairs over . . . (what was later known as McKeithan's Drug Store) to have Sunday School and prayer meeting. These services were chiefly under the direction of Mr. O. J. Owen . . . ." (The Person Street Church History . . . 1979, p.3.)

(Mr. O. J. Owen became a minister in the year, 1904. Minutes N. C. Conference 1907, p. 15.)

In the year 1902 Rev. Charles B. Strickland assumed the pastorate, if indeed one could call it a pastorate. He had A. B. Crumpler hold a meeting in Fayetteville while they were still meeting in the upstairs building that apparently belonged to the McKeithan family. The Crumpler revival ran for eight days. There were thirty-five people to profess conversion, and apparently about the same number professed sanctification.

Brother Strickland further says, "We now have 25 names for the Holiness Church . . . we are praying that our Father will give us a house here of our own before very long."

Along with this good meeting, Brother Strickland was asking for funds to erect a tabernacle. (Holiness Advocate, March 15, 1902.) However, more than a year later according to Mrs. Berta Maxwell, the church was still struggling and was reorganized October 4, 1902. I think my readers will find Mrs. Maxwell's two letters interesting.

A work was in progress in Fayetteville in 1898, according to Mrs. Berta Maxwell. (The Holiness Advocate, September 2,

1901 Vol. 1, No. 10.) Also Brother Charles B. Strickland was possibly serving the group as pastor at that time. In 1903 he moved to Fayetteville. Note Mrs. Maxwell's letter to The Advocate. You will note another letter written in September 1903, when the church had been organized or reorganized.

FIRST LETTER FROM MRS. MAXWELL

Dear Advocate:

If you had visited our town (Fayetteville) about three years ago (1898) and inquired into he Holiness work here, the report would have been discouraging. I am so glad we held on to God and asked Him to send us the messenger we needed. We met many times with only three or four, and sometimes about ten persons present. We would not be discouraged, as He had promised, Matthew 28:20 "I am standing upon his promises," "Glory." God sent Brother Strickland (C. B. Strickland) to labor and pray among us. (A man full of the Holy Ghost.) We have large crowds at service and a flourishing Sunday School. The brother (A. B. Crumpler) held an interesting meeting here. Many souls saved and received the Holy Ghost. I am more determined to work for my blessed Master every day, for He is more real to me. I'm still in Canaan and rejoicing because God led and continues to bless. Glory! Brothers and sisters . . . accept God's Word and launch out into the deep . . . . Pray for me according to Phil 1:9-11.

—Mrs. Berta Maxwell

SECOND LETTER

Dear Advocate Family:

I have come at last with "good news." We organized last Sunday, October 4, 1903, (Fayetteville) a real Holiness Church. It is clean as far as I know. We might say we have just fourteen members. Three of these are to come in by letter. We had thirty-six names that had been given to us within the last two years, but as they were not present, we did not take their names. Some were there who wanted to wait and consider the matter. In addition to the articles of Government we add, viz: none engaged in using, buying or selling, cultivating or causing to be cultivated, snuff or tobacco, nor those putting on costly apparel, such as costly laces, jewelry, feathers, etc., can honestly become a member of Fayetteville Holiness Church.

With thirty-six names being committed over a two-year period, one could conclude there was some kind of organization beginning about 1901.

GOSHEN HOLINESS CHURCH September 1901

In 1901 in September, A. B. Crumpler held a meeting in the Goshen Holiness Church Tabernacle and he gives the following account in the Holiness Advocate of September 15, 1901, p. 2.

"We preached on Thursday night, the 12th in the Holiness Tabernacle at Goshen where five years ago, we had the greatest meeting I ever saw. Brother J. A. Rouse, the faithful and much loved pastor had closed on Sunday, the 8th, a glorious meeting here in the new tabernacle. There were forty or fifty professions. They had a glorious time, and some of the saints thought that if Brother Rouse could have continued the meeting longer, it would have been equal to the great meeting of five years ago . . . ."

Upon reading this account of the Crumpler revival of 1896, one might think the Goshen Church was organized at that time, but in 1896 there is no record of a church being organized there. Also Rev. Crumpler was still in the Methodist Church at that time.

In May of this same year (1896) A. B. Crumpler held a meeting in Dunn, N. C., but again, we have no record of a church being organized. (Tests and Triumphs, Mrs. Florence Goff, page 19.)

J. A. Rouse wrote to The Advocate, January 15, 1902:

Dear Brother Crumpler:

"We want to thank the good people of Goshen Tabernacle . . . " for Christmas presents.

He further said, "We have served them (Goshen Tabernacle) more than a year and during this time we have seen many tokens of their love . . . ." By October 15, 1902 (Holiness Advocate 1902 Vol. 11, No. 11, p. 4) the Goldsboro Holiness Church "had a tabernacle . . . with a seating capacity of 1000." (October 15, 1902, Holiness Advocate Vol. No. 11. Goshen Church organized 1901)

In writing about the convention to be held in LaGrange, the Rev. Crumpler wrote the following: "Our convention will meet at LaGrange, N. C., Nov. 26, 1902 and will continue over Sunday. This will be our fourth annual convention . . . .We have 13 preachers and 30 congregations in the State (N. C.) . . . .There are about ten or a dozen other Holiness Churches that are not yet organized under our discipline, or any other so far as I know."

What an Evangelist! Under the Rev. Crumpler's influence and the power of his ministry, we have a record of 30 congregations and a dozen or more that he was inviting to join this mighty army.

THE SPIRIT FELL — SIGNS FOLLOWED

After the latter rain of Pentecost at Dunn, North Carolina in 1907 and before the consolidation in 1911, M. D. Sellers and R. B. Jackson carried the Pentecostal message to Parmele, North Carolina, three miles east of Bethel. There Jessie James, Ed. D. Morris, and a host of others attended and received the mighty baptism of the Holy Ghost.

Let us note the story in detail:

It was in May of the year 1907 when Holy Ghost revivals were being conducted by various ministers. Methodist preachers seemed to be in the forefront of this movement in Eastern North Carolina. Talk about a new movement that some called the "Tongues Crowd," "Holy Rollers," etc., was prevalent and the main point of conversation in about all church gatherings and even when the small groups were gathered elsewhere. Many stories were told. According to these stories, some of the converts to this new religion were jerking, jumping, going into trances, and lying on the floor for hours. Churches were being disturbed and pastors were calling in the presiding elders to help straighten out the membership.

In the midst of all of this commotion, Edward David Morris was attending the Methodist Church in Belvoir Township in Pitt County, North Carolina. The quiet of the Shady Grove Church Community was being disturbed just a little, but the complacent group of this Methodist Church had not felt the full impact of the new movement — not yet!

The revival meeting which was conducted in the small town of Parmele between Bethel and Robertsonville, North Carolina, by the two ministers, M. D. Sellers and R. B. Jackson, generated much talk. With the stories seeping out concerning this meeting, curiosity got the better of some of the Shady Grove constituents. Local residents who attended the meeting brought back various stories, some for and some against the activities of the revival.

The Morris family was too taken up with the anticipated birth of a new baby for this gossipy news to take first place. The day for the offspring to come arrived and the new boy made his appearance. With tension relieved, Mr. Morris decided he would now go to Parmele where this meeting was in progress and personally investigate. The pastor, M. C. Chapel, was not in a position to fully endorse this; and being a young licensed minister, Mr. Morris also had to consider his future with the church, therefore he had some hesitation. He hoped to move up the ministerial ladder, and getting mixed up with a new movement might not help.

However, others were going and surely one time would not hurt, was Mr. Morris' feelings. A decision was finally made and

Mr. Morris was soon numbered among the crowds that made up the Parmele revival congregation. Things that he had never before seen were taking place. A man whom Mr. Morris would have least expected to see praying at an altar, was crying and seeking God. This man was later the noted evangelist, Rev. Jesse James.

Others were testifying and praising God. Some were crying, some were laughing, some were speaking in a language they had never learned. What could this new doctrine mean? This question came to be the primary consideration of this young minister's life. What was he to do about it? If he had stayed away he would have had no responsibility, but now that he had heard and seen, what was he to do? He thought about it and then he decided if this was God, surely the Lord could give him some sign, or in some way prove the point to him. He finally came to a conclusion: The Lord might let something happen of an unusual nature in the service that would be a miracle and he could take this as from the Lord, as proof that what he was seeing was right. Ere long on a calm day, with hardly a puff of wind, the chimney from the church suddenly rolled off the top. This was a step, but could this be taken as absolute proof?

Mr. Morris returned home in a state of wonder. His wife, Mrs. Nora Morris, did not take too kindly to this new religion, and that was no real encouragement, especially when so much was at stake. Mr. Morris decided this matter had to be settled. He could not afford to stay in this quandary. The lady of the house watched every move. She observed his trouser knees. Mr. Morris came from the field with some dirt stains showing, and this to her was somewhat disturbing. On the first Sunday in June, after a trip to the ditch bank for prayer, he went to the Shady Grove Methodist Church service. This church was located about one hundred and fifty yards out in front of the Morris residence. Mrs. Morris, of course, was left at home since her baby was just five days old. There was no assurance that she would have gone anyway, since the peculiarities of her husband had kept her almost frightened for the last few days. In those years, Sunday School was not in vogue in every church, so the eleven o'clock service was the most important service of the day. A man hungry for spiritual things at church, found them in this church that day; and Mr. Morris had settled it. He was going to seek that experience that they were calling the Baptism of the Holy Ghost at whatever cost. Soon after the service started, it was evident that some of that "new doctrine" had come to Shady Grove. Just praying and singing with zest and zeal was quite unusual. Mr. Morris was not long in joining in. He, along with others, found the altar. The regular order had given away to the new and living way. As they prayed and cried, the power fell and with this great power, a Holy Ghost conviction seemed to seize the congregation. The young minister fell prostrate. He

made the floor his bed and for eight hours he sought God. His church, his ministry, his prestige, all had to go and when the consecration was complete, the spiritual overflow became his. He arose speaking in a language he did not understand, but that very fact satisfied him. This Holy Ghost whom he had sought, had come.

From the church to his home he led the congregation. Astonished, his wife observed with amazement. She, too, later found the same experience and received the Comforter, the mighty Holy Ghost sent down from heaven. As a result of this, both this man and his wife lost their church relationship. They took to the open roads and bypaths. The signs followed, the spirit fell on rich and poor. The Holy Spirit spake and they along with hundreds of others, shouted the victory.

This man was my father and this woman was my mother. I was that baby.

(Author)

The Conference Superintendent did the presiding in early years. "Brother A. H. Butler, being ill as a result of the fire in the building where the meeting was being held, Rev. J. H. King was elected Superintendent, pro tem. He presided most of two days." (Minutes of P. H. Church, Durham, N. C., November 19-21, 1912, p. 1.)

"On motion the name of T. J. McIntosh is dropped from the roll on grounds of apostasy . . . "(N. C. Conference Minutes, November 18-20, 1913, p. 4.)

After much discussion over members of the Winston-Salem Church working in a factory where they made tobacco boxes, F. M. Britton offered a motion that these members be expelled from the church, and if the church refused, that the whole church be asked to withdraw from the Conference. (N. C. Conference Minutes, November 17-19, 1914, p. 6, Goldsboro, N. C.))

W. J. Noble offered a motion and it was accepted by the Conference: "The conference shall neither license nor ordain anyone who has not the Baptism of the Holy Ghost."

Note: This is extremism -- a little harsh by today's standards. (N. C. Conference, November 23, 1915, p. 4.)

Tarboro, Woodard's Grove, and Rock Hill were referred to the official Board. In the second day's morning session, the Board reported to the Conference in the case of Tarboro: NO CHARGE. In the case of Woodard's Grove, they were to be censored for rejecting their pastor. In the case of the Rock Hill Church, they were commended for dismissing their pastor. (N. C. Conference Minutes, 1915, p. 5.)

REPORT OF RESOLUTIONS COMMITTEE (N. C. Conference Minutes, Kinston, N. C., November 21-23, 1916, p. 11).

We recommend that the General Convention place in the Discipline the following:

1st. The organization of a church according to the rules of the Pentecostal Holiness Church, shall put said church in the Convention within whose boundaries it is organized. In case said

church is outside the boundaries of any Convention, the General Superintendent shall say to which Convention it belongs.

2nd. That no revertible deeds be accepted.

3rd. That each local Convention elect a Board of Trustees every four years. To this Board all churches organized from now on, shall be deeded. It shall be the duty of the Chairman to investigate titles, to attend to the making of said deeds, and to see that they are properly recorded. All such deeds shall be left in his hands.

4th. Any Convention may recognize certain places as mission points, and may send pastors to look after the same, but such points shall have no representation in the Annual Convention.

5th. Lay members alone may act as delegates from churches to the Annual Convention.

6th. No local church shall have over three deacons.

7th. That all mission workers, licensed and ordained preachers, shall be members of the annual Convention only.

8th. When a preacher is dropped by the Annual Convention, no local church shall receive him as a lay member without the consent of the Convention which turned him out.

9th. Local preachers shall have full authority of the ministry except the solemnization of matrimony.

10th. Pastors, alone, excepting the Superintendent, shall have the right to receive members into organized churches.

11th. State Superintendents shall have authority to sit with all committees elected by the annual Convention.

12th. All charges against preachers shall be in writing, and an exact copy of said charges presented to the offending party at least two weeks before the annual sitting of the Convention. Where the offense has been committed after this time, the charges shall be preferred as soon as possible.

13th. No preacher shall be ordained who has not passed a prescribed course of study, said course to be prescribed by General Convention.

14th. Women shall be granted license and ordination.

15th. That we adopt a better financial plan. Let the Discipline urge that a treasury be established at each local church, requesting all members to deposit their tithes therein.

The local Official Board shall determine the per cent of the tithing that shall go to the various causes. Public collections, missionary offerings, etc., shall be taken at proper times. The Official Board shall have authority over all public collections. No evangelist shall take collections against the protest of the Official Board.

Immediately after the annual Convention, the State Official Board shall decide the amount necessary to support the State Superintendent, and shall call local church to supply this amount. Local churches shall bear the railroad fare of the

Superintendent when he visits them. The General Official Board shall, once a year, ascertain the amount necessary to support the General Superintendent, and shall call upon the different local Conventions to supply the same.

Committee: G. F. Taylor,
T. H. Rousseau,
C. B. Strickland

Summary: This report embraced the ordination of women, no revertible deeds, having only lay delegates, maximum of 3 deacons in local churches, duties of Board of Trustees, also that churches must bear rail fare for minister. This report was adopted.

JOINT TRUSTEESHIP WITH FREEWILL BAPTIST CONFERENCE

From Minutes of 1907 Convention, November 20, LaGrange, N. C. pp. 5, 6.

"We recommend that this Convention appoint three trustees to work in connection with a similar Committee of the Freewill Baptist Conference and to hold in trust the property when purchased."

The committee on rescue work made the above recommendation; where the said property or properties were located, there seems to be no record; but it was recommended that stockholders for each church be G. F. Taylor, A. H. Butler, and C. B. Strickland.

There is an unverified rumor that when A. B. Crumpler resigned and walked out of the 1908 convention, that C. B. Strickland was elected president; and this action later was ruled out of order because A. H. Butler was vice-president, and by virtue of his office, was automatically eligible to fill the vacancy. (See Campbell's Book, p. 245.)

In the second General Convention of 1913, John J. Carter was recognized as being Superintendent of the North Carolina Conference and lower South Carolina, while Alman H. Butler was recognized as Superintendent of Western North Carolina. (Minutes General Convention P. H. Church, Toccoa, Georgia, January 28-30, 1913.)

It apparently was not recognized in the bounds of the Conference because the Minutes of the N. C. Conference do not mention it. However, the Fire Baptized Holiness Churches crisscrossed and were among the Holiness Churches for a time. John J. Carter was their State Overseer, or Presiding Elder. It might be said that Rev. C. B. Strickland, Rev. John J. Carter, and Rev. Clayton Guthrie all technically were Superintendents of the North Carolina Conference for a short duration. (Strickland was later elected and served 5 years.) John J. Carter was recognized as Superintendent in the Toccoa, Georgia Convention of 1913. Prior to that, C. B. Strickland held the title for one night in 1908, and Clayton Guthrie was recognized for one night in the General Conference of 1977 in Oklahoma City.

A. H. Butler in his wisdom, prior to the meeting for consolidation on January 31, 1911, called a special session of the Convention January 30, 1911, in Falcon, for the purpose of examining The Minutes of the N. C. Conference. The record is as follows:

"A special Convention having been called by the president, the same met in Falcon, N. C. January 30, 1911, the purpose of which was to examine the new Discipline formulated by the committee appointed, and to elect delegates to the Union Convention of the Fire Baptized Holiness Church and the Pentecostal Holiness Church to be held January 31-February 1, 1911.

The convention was opened by singing, "In The Sweet Fields of Eden," followed by fervent prayer led by Brother Butler.

The president then explained the purpose of the Convention and business proceeded.

Roll of preachers was called and the following were present: A. H. Butler, A. G. Canada, W. P. Cox, J. C. Daniels, R. B. Jackson, H. C. King, H. E. Oxendine, C. B. Strickland, G. F. Taylor, J. B. Williams, and W. J. Noble.

Roll of the churches was called and the following were represented:

Antioch — Nelson Lee
Bethlehem — J. B. Williams
Duke — J. O. Avera
Dunn — A. G. Canada
Falcon — J. A. Culbreth
Fayetteville — J. C. Daniels
Goldsboro — W. J. Noble
Goshen — J. H. Mashburn
Hillsboro — H. C. King
Hodges Chapel — O. F. Hodges
Kinston — A. H. Butler
McColl — C. B. Jacobs
Magnolia — L. W. Brown
Mt. Carmel — J. B. Pleasants
Sharon — A. T. Herring
St. Johns — D. J. Williams
St. Matthews — W. H. Gautier
St. Paul — J. B. Williams
St. Stephens — A. D. Jones
Gastonia — By letter
Mt. Hebron — By letter

The proof sheets of the new Discipline, under which the proposed consolidation was to be completed, were read and adopted without alteration.

By motion duly passed, the president was empowered to appoint the delegates to the Union Convention to meet January 31, 1911.

The following delegates were appointed: G. F. Taylor, R. B. Jackson, A. H. Butler and Brother A. T. Herring, B. B. Pleasants, and J. A. Culbreth.

Convention adjourned.

(Conference Minutes 1911.)

As a result of A. B. Crumpler's resignation as president of the Convention in 1908, the following churches withdrew from the Convention after the session adjourned:

Goldsboro, Fuquay Springs, Mount Carmel, St. Paul, Raleigh, Tyson's Chapel, Hillsborough, Shelmerdine, McColl (S. C.), Oak Grove, Bethany, Cumbo Chapel, Richlands, and Hodges Chapel. In the 1909 Convention held at Falcon, these churches were received back into the Convention (Tenth Convention P. H. Church, Falcon, N. C. November 23, 1909, page 4).

A. H. Butler said concerning these churches, "Seven churches went out with him (The Rev. A. B. Crumpler and a few other

preachers) but the churches soon discovered their mistake and came back into the Convention. (Minutes, 1909, Butler's Personal Notes.)

In the first Convention little was recorded as to tobacco, outward adorning, alcoholic beverages, at least in the 1907, 1908, and the 1909 sessions. However, the Convention did record how the members voted on prohibition. The churches had to report to the Convention as to what percentage of the members were listed as prohibitionists. This indicates that the members of the local church not only had to be non-drinkers, they also had to vote against liquor. (Minutes 1907, page 12). Perhaps the church has kept the spirit of this regulation equally as well, if not better, than many others that have cluttered the Minutes over the years.

The 1910 session that met in Kinston, N. C. (Minutes 11th Annual Convention, November 22-24, 1910, p. 4) dropped the name of G. B. Cashwell. This man who went to Los Angeles, California, and visited the Azusa Street Mission, heard Brother Seymour the black man, preach Pentecost and tongues; the same man who returned to Dunn, N. C. and held the great Pentecostal meeting in the warehouse in which hundreds of preachers came and received the Baptism of the Holy Ghost, this man who seemed to be disliked by A. B. Crumpler more than any other—this man's name was dropped from the roll as a minister before the consolidation in 1911. It is difficult to believe such a great man could have fallen into disfavor within a three year period; but the record is in print and cannot be denied.

In the 1910 session another special event took place: (Minutes 1910, p. 7) Rev. H. C. King, having felt the call to go to Africa as a missionary, was requested to speak concerning his call. When he had finished, someone arose and began to speak in other tongues. The interpretation was "of encouragement and comfort which were unmistakable in the assurances."

"By motion, Brother King was acknowledged as a worthy missionary and the Convention pledged him their support."

"We, the servants of Almighty God and our Saviour, do condemn the manufacture and sale of all spiritous liquors or the drinking of the same in any way, moderately or immoderately, not even as a beverage or to be used in the food or drink."

3rd. "That we will in no wise vote for any man or men that are in favor of strong drink in any way, directly or indirectly."

Note: We have heard much recently about a "moral majority." It appears we had a "moral minority" first.

The committee on Temperance in the 1915 Convention (page 15) brought in a resolution that said, "We oppose the drinking of such things as Coco-Cola, Pepsi-Cola, and all other such drinks as are injurious to the body."

OUR RELATIONSHIPS WITH OTHER PENTECOSTAL GROUPS

In the 1909 Convention when G. F. Taylor offered a motion to consider consolidation with the Fire Baptized Holiness Church, G. B. Cashwell offered an amendment to extend the same invitation to the Pentecostal element of the Free Will Baptist Church of North Carolina. G. F. Taylor said, "I gladly accepted the amendment and the motion with the amendment was carried." There is no record they responded, but over the years a good relationship was realized between these two organizations.

In the year 1960, Rev. Herbert Carter and Rev. W. Eddie Morris got together and proposed a joint meeting of the two boards to see if a kind of fellowship could be sponsored. These two men called their boards together January 22, 1960 at 1607 Laurel Street, Goldsboro, North Carolina, to study the feasibility of a joint commission who would in turn work toward the establishment of this fellowship. The men who met that day were: W. Eddie Morris, T. O. Todd, J. Floyd Williams, O. T. Howard, Ralph R. Johnson of the N. C. Conference and Herbert Carter, J. E. Andrews, R. M. Brown, A. B. Carter, W. L. Byrd, C. W. Kirby, George Turner, J. E. Tew, R. M. Stewart, J. E. Barefoot, Troy Nunnery, J. M. Sharpe and A. C. Wheeler. This body formed a tentative agenda, elected co-chairman. This meeting by motion agreed to pursue the following in good faith:

I. Interchange of speakers, evangelists, etc.

II. Explore the field of Extension Courses for ministers and laymen

III. Study the possibility of cooperation in the field of Publication

IV. Study the possibility of a Joint Fellowship

V. Joint meeting to study doctrine and other proposed church related matters. This meeting proved to be a success in that later planning brought the two groups together in a Joint Ministerial Institute.

Other joint Board Meetings were held and the fellowship was always good, but finally concluded we were working at two levels in church categories. The N. C. Conference was one of a number of Conferences and the Pentecostal Freewill Baptist Conference was general and not a part of the whole. Later Bishop J. A. Synan as Chairman of the Inner Church Study Commission and general presiding officer of the total church got in touch with the general presiding officer and chairman of the Pentecostal Freewill Baptist Church. The result of this contact was the two churches have had an interchange of pulpits from time to time with good fellowship.

This Inter-Church Commission appointed by the General Board consisted of Bishop J. A. Synan, Dr. R. O. Corvin, Byon A. Jones, W. Eddie Morris and W. H. Turner. Later others were added to the commission. This group met with a like group from the Church of God in Christ and Congregational Holiness. As a result of these meetings all of us learned that each could help the other and neither was as antagonistic as the other had thought. The fellowship brought ministers from other pulpits to ours and vice-versa. "How good it is for brothers to dwell together in unity."

* * *

CONVENTIONS AND CONFERENCES
LITTLE KNOWN THINGS OF WHICH THESE WERE A PART

"Brother A. H. Butler, being unwell as a result of the fire (the building where the Conference was in session had caught on fire and partially burned), Rev. J. H. King was elected Superintendent pro tem." Rev. King served as Chairman and presiding officer for both the morning and afternoon sessions and also the morning session of the second day. (N. C. Convention, Durham, N. C. Nov., 1912, page 1). This, in today's world, would appear somewhat unusual, as Rev. King was an Assistant Superintendent and had been assigned foreign missions and held no office in the Conference. Rev. Francis M. Britton was the Conference Assistant Superintendent.

A. B. Crumpler lists Fayetteville as the place where the first Convention was held in the spring of 1900 (Discipline 1901—Crumpler) yet the first Convention listed as being held in Fayetteville is recorded as 1904. (Minutes of the N. C. Conference 1907, page 15). This same Minute (1907—p. 15) lists Goldsboro as the place of the first Convention. Further, it lists C. B. Strickland as having been admitted to the Convention at that time.

The 1907 Minutes (page 15) also lists A. B. Crumpler as having become a member of the Convention in Goldsboro, the same year as Rev. Strickland. In 1904 R. B. Jackson, H. R. Martin, O. H. Owen, Joseph Wiggins and J. D. Wiggins are listed as having become members of the Convention in Fayetteville, N. C. in 1904.

HISTORICAL DISCREPANCIES

Alman H. Butler says the Pentecostal Holiness Church was organized in Goldsboro, November 4, 1898. He lists the place (Court House) and also he gives the names and number of the charter members. (N. C. Conference Minutes, November 22-24, 1910—fly leaf.)

George Floyd Taylor says, "If the memory of some of the oldest members is correct, the local organization took shape in Goldsboro, N. C., Sunday morning, April 3, 1898 . . . (P. H.

Advocate, May 1, 1930, Vol. No. 52, p. 1, 2). The reason we take A. H. Butler's word is that Rev. Taylor is taking someone else's word; but Rev. Butler gives the time, and also names the ministers, who were present and organized the church.

A. B. Crumpler lists the inception and organization of the Holiness Convention in Fayetteville 1900, yet the following appeared in the Holiness Advocate of October 15, 1902. (Holiness Discipline, 1901.)

"Our Convention will meet in LaGrange, N. C. on Wednesday, November 26, 1902, and continue over Sunday. This will be our fourth Annual Convention and we are expecting it to be the best of all. We have 13 preachers and 30 congregations in the State of N. C. We want everyone of our preachers to be present, if possible, and every church to see to it that a delegate is sent. There are a number of ministers from other churches who desire to join us. We want them to be with us if possible." (Holiness Advocate, October 15, 1902, p. 4.) According to Rev. A. B. Crumpler's own words, this is the fourth convention.

A. H. Butler says a Convention was held in Goldsboro, N. C. in the fall of 1899; Charles B. Strickland says a Convention was held in Goldsboro in January of 1900, the one in which he became a member. The 1907 Minutes list his name as having become a minister in the Holiness Convention in Goldsboro, 1900. Crumpler of course gives the account of one being held in Fayetteville in spring of 1900. According to the Minutes, Crumpler joined the Convention in Goldsboro, on January 9 in 1900. (P. H. Advocate 3-15-51, p. 4.)

How can these dates be harmonized? Of course, they can't totally be harmonized, but it is reasonable to believe that someone presided over the three previous ones and Crumpler presided over the Fayetteville Convention. Rev. Crumpler counted from the time that he became the presiding officer. He did, however, recognize the other three in his article in the Holiness Advocate of October 15, 1902. I think we are safe in believing there was a regular Convention held in Goldsboro in January 1900; the one held in Fayetteville in the spring of 1900 was in actuality the third and not the first. It might be noted also that Mrs. Berta Maxwell's letter to the Holiness Advocate would indicate this. Also, the same is implied in C. B. Strickland's article to the Holiness Advocate.

CHAPTER IV.

THE CONSOLIDATION OF 1911

FURTHER INFORMATION ABOUT THIS CONSOLIDATION

Leaders and delegates of the Pentecostal Holiness Church of North Carolina, and the Fire Baptized Holiness Church, assembled at Falcon, North Carolina, January 31, 1911 for the purpose of consolidating the two organizations. Roll of members of the General Convention was as follows:

The Fire Baptized Holiness Church — a total of 32 votes.

The Pentecostal Holiness Church — a total of 6 votes.

From the record, it would appear that the Fire Baptized Holiness Church from the number of recorded votes was totally in charge or at least it could have been. Rev. Alman H. Butler was elected Chairman pro tem, and Julius A. Culbreth was elected Secretary pro tem, but when it came to the election of officers following the consolidation, three men from the Fire Baptized Holiness Church were nominated for General Superintendent; no one was nominated from the Pentecostal Holiness Church. Sam D. Page was elected General Superintendent and Albert E. Robinson was elected General Secretary. In the same session, however, they did elect Julius A. Culbreth as General Treasurer. Alman H. Butler was elected as one of the General Assistants and Joseph H. King was elected as a General Assistant heading up the foreign missions work. Each state superintendent was allowed to serve his Conference until the next session.

For the purpose of forming the Discipline, a committee had previously been selected. The committee prepared a Discipline, which after discussion, was adopted by a vote of 36 to 2. The six members of the Pentecostal Holiness Church must have exerted considerable influence to get this Discipline adopted, because Joseph H. King who had headed the Fire Baptized Church had ingrained in him the Methodist form of government. Yet this Discipline, as adopted, had the position of the Holiness Church as written by Ambrose B. Crumpler. It retained the Congregational form of Government. (P. H. Advocate, February 17, 1938, Vol. 21, No. 41, pp. 5-9 — Historical Sketches by Albert E Robinson.)

FURTHER INFORMATION ABOUT CONSOLIDATION

Let us turn back, and again note events that led up to the Consolidation by the Pentecostal Holiness Church.

A special session, January 30, 1911, was called by President Alman H. Butler for the purpose of discussion and exploring the possibility of consolidating with the Fire Baptized Holiness Church.

This Convention was not confined to the subject of consolidation, although discussions followed, and motions were offered and passed to set this in motion. But let us go back to the 1909 session that met in Falcon (Minutes of 1909 session). In this Convention a committee of three was appointed to confer with a like committee from the Fire Baptized Holiness Church. There was also a like committee from the Free Will Baptist Church, formed for the purpose of suggesting a Basis of Union between or among three bodies. Julius A. Culbreth, George F. Taylor and Alman H. Butler were appointed. (1909 Minutes, page 7.) Also, in this special Convention, delegates were appointed to meet in the 1911 session for the purpose of voting for the consolidation. The following committee members were appointed: Revs. G. F. Taylor, R. B. Jackson, A. H. Butler, A. T. Herring, B. B. Pleasants, and J. A. Culbreth. As one can see, the 1909 committee was retained and two additional members added.

In the 1910 session, which met in Kinston, N. C. (Minutes November 22-24, 1910, p. 5) Rev. G. F. Taylor, who had a great part in promoting the consolidation of the two churches, made the following motion: "That the Pentecostal Holiness Church of North Carolina consolidate with the Fire Baptized Holiness Church, upon the Basis of Union agreed to by the joint committee of the two churches which met at Falcon, North Carolina in April 1910." The motion was seconded by Rev. H. E. Oxendine. The Convention voted unanimously to adopt this motion. This Convention further voted that one committeeman be elected from this Convention to meet with one committeeman from the Fire Baptized Holiness Church, and that these two committeemen select a third man from either church to assist them in writing a Discipline, under which the two churches may consolidate. G. F. Taylor was elected as the Discipline committeeman from this Convention.

On Monday, January 30, 1911 at 10:00 a.m. the delegations from both groups merged in Falcon to talk about the consolidation. The Basis of Union had been prepared. (Turner's Carolina Almanac — 1956; Winston-Salem: Turner's Almanac Company, p. 64.)

Each committee had seen that each other's church views were fully represented. Alman H. Butler was requested to preside. Mr. Butler says the following of this meeting: "It was my exalted and honored privilege to preside as chairman of this meeting at Falcon, called to discuss the proposed merger of these two Pentecostal bodies and effect a consolidation. We assembled in the Octagon-shaped Tabernacle about 10 o'clock a.m. I read for a scripture lesson for our Conference, the 17th

chapter of St. John's Gospel. After we prayed, I made a short talk on the purpose of the meeting . . . .The Rev. Taylor, Mr. Culbreth, and a few others spoke on the union, representing the Pentecostal Holiness Church. And the Rev. F. M. Britton and Rev. J. L. Carter were the principal speakers representing the Fire Baptized Church. There was right much discussion from the brethren of the Fire Baptized Church, but it was all done in good spirit. Soon the consolidation was effected. (A. H. Butler, "Origin of the Pentecostal Holiness Church." The Pentecostal Holiness Advocate August 18, 1938, p. 4.)

The Basis of Union was presented to the group. Considerable discussion followed. Finally the motion to accept these cardinal teachings was made by A. E. Robinson and he used the words "verbatim it literatim." (W. Eddie Morris, Fifty Golden Years of Loyalty Pamphlet used at 50th Year of P. H. Church, 1961, p. 2.) This finalized this meeting and then the benediction brought the session to a close.

The Basis of Union adopted by the merger in the 1911 consolidation as I have previously pointed out, consisted of a form of congregational government. Each local church was to determine by majority vote matters of business that were not covered by the adopted Discipline. The Conference and the Church were moved toward the Episcopal form of government by their presiding officers over the years. Bishop Joseph Hillery King did more to move the conference in this direction than any other man. As follows is the Basis of Union adopted at this meeting:

CONSTITUTION AND GENERAL RULES OF THE PENTECOSTAL HOLINESS CHURCH (1911)

Section I
Basis of Union

1. We believe that Jesus Christ shed his blood for the remission of sins that are past (Romans 3:25) and for the regeneration of penitent sinners, and for salvation from sin and from sinning (1 John 3:5-10; Ephesians 2:1-10).

2. We believe, teach and firmly maintain the scriptural doctrine of justification by faith alone (Romans 5:1).

3. We believe also that Jesus Christ shed His blood for the complete cleansing of the justified believer from all indwelling sin, and from its pollution subsequent to regeneration (1 John 1:7-9).

4. We believe also that entire sanctification is an instantaneous, definite, second work of grace,

obtainable by faith on the part of the fully justified believer (John 15:2; Acts 26:18).

5. We believe also that the Pentecostal Baptism of the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer, and that the initial evidence of the reception of this experience is speaking with other tongues as the Spirit gives utterance (Luke 11:13; Acts 1:5; 2:1-4; 8:17; 10:44-46; 19:6).

6. We believe also in divine healing as in the atonement (Isaiah 53:4-5; Matthew 8:16-17; Mark 16:14-18; James 5:14-16; Exodus 15:26).

7. We believe in the imminent, personal, pre-millennial second coming of our Lord Jesus Christ (1 Thessalonians 4:15-18; Titus 2:13; 2 Peter 3:1-4; Matthew 24:29-44; and we love and wait for His appearing — 2 Timothy 4:8).

8. The Pentecostal Holiness Church is utterly opposed to the teaching of the so-called Christian Scientists, Spiritualists, Unitarians, Universalists, and Mormons. We deny, as false and unscriptural, Seventh-Day Adventism, annihilation of the wicked, conditional immortality, antonomianism, absolute perfection, so-called come-outism, the so-called resurrection life, the so-called redemption or glorification of the body in this life, the doctrine of the restitution of all things (as set forth in millennial-dawnism), and the teaching that we are not born of God until we are sanctified wholly.

9. The Lord says, "Marriage is honorable in all, and the bed undefiled," and the Pentecostal Holiness Church firmly holds that there are certain relations between husband and wife which are strictly private according to the Word of God, and into this sacred privacy no one has any right to inquire (Hebrews 13:4; 1 Corinthians 7:1-5).

10. No subsequent General Convention shall have authority to change the Basis of Union, until the proposed change has been submitted to each local church, and the majority voting favorable to the change. (Constitution and General Rules of the Pentecostal Holiness Church, 1911, p. 304.)

The General Rules adopted in this merger, along with the Basis of Union were very rigid. For instance, the rules forbade "outward adorning, such as jewelry, gold, feathers, flowers, costly apparel, or ornamentation of any kind." (Constitution

and General Rules of the Pentecostal Holiness Church, 1911, p. 31.)

It has been said that the Church created by the merger took the rules of the Fire Baptized Holiness Church and the name of the Pentecostal Holiness Church. The difficulty encountered later came not from the actual wording of the Basis of Union and the Discipline but from the multitude of interpretations. Even though Rev. J. H. King was the Fire Baptized Holiness Overseer, he personally leaned away from extremes. His church had a very pronounced emphasis on manner of dress, what one ate and drank, more than did the Holiness Church of North Carolina.

The officers elected when these two churches combined are as follows:

General Superintendent—Sam D. Page

Assistant General Superintendents—Alman H. Butler and Joseph H. King (Rev. King was absent on his world tour at this time.)

General Secretary and Treasurer—Albert E. Robinson

General Trustees—Sam D. Page, G. O. Gaines, Harry P. Lott, Julius A. Culbreth, and Albert E. Robinson.

The Conferences were divided in the following manner: South Alabama, Northwest Florida and South Georgia.

Superintendent—H. A. Smith—Wetumpka, Florida

Superintendent—G. O. Gaines—Georgia, Upper South Carolina

Superintendent—John J. Carter—Chadbourn, North Carolina, Eastern North Carolina, and Lower South Carolina

Superintendent—A. H. Butler—Western North Carolina

Assistant Superintendent—M. D. Sellers, Falcon, N. C.

Superintendent—Harry P. Lott—Oklahoma City, Okla.,

Superintendent—E. D. Reeves—Roanoke, Virginia

Colored Convention:

Superintendent — W. P. Barr — Vox, South Carolina.

(Constitution and General Rules of the Pentecostal Holiness Church, 1911, p. 31.)

From the designation of the Conference territory it would appear that John J. Carter of Chadbourn, N. C. was Superintendent of the North Carolina Conference for a while. However, on closer checking one would find there were certain churches in the Southeastern part of North Carolina that crisscrossed. So actually while listed as Western North Carolina and coupled with Lower South Carolina, the North Carolina Conference never really lost its identity.

The proceedings of the 1911 Convention (November 21, 22 and 23) clearly indicate that not only was the North Carolina Convention operating normally, it also tells us this was the twelfth annual session.

Prior to the consolidation, Parmele, Tarboro, Roanoke, Pink Hill, Rock Hill (Belfast), Bizzell's Chapel (Grove), Boardman Abbottsburg, and a number of other churches which were located in the Western part of the state were with the Fire Baptized Holiness Church. (The Apostolic Evangel "Pastors, Evangelists, Workers, etc., were as appointed for the year beginning August 1, 1909, August 15, 1909," p. 3.) This same session recorded a total of fifty-three preachers. Thirty-two church buildings were listed also. (Proceedings of the twelfth Annual Convention of the Pentecostal Holiness Church of N. C. November 21-23, 1911).

Among those who were ordained in this 1911 session was the late M. G. Stanley. Among those who were granted Mission Worker's license was the late Tom M. Bizzell. Brother M. G. Stanley has a son, Paul, and a daughter, Mrs. Viola Stanley Marley, serving as ministers in the Western North Carolina Conference. Brother Tom M. Bizzell has a son, Tom Ed, who is a minister in the North Carolina Conference. The Bizzell's Grove Church has a goodly portion of the Bizzell family who have been members for many years.

This 1911 session elected Revs. Alman H. Butler, Superintendent, Major D. Sellers as Assistant Superintendent, and Charles B. Strickland as Secretary-Treasurer. George F. Taylor and J. T. Crumpler were added to the officers already elected to and serving on the Official Board

Boundary lines were more definitely defined during this session. Churches belonging to the South Carolina Convention were ordered dropped from the North Carolina Convention roll. The record shows no South Carolina Church was retained in the North Carolina Conference. (Proceedings of the twelfth Annual Convention of the Pentecostal Holiness Church of N. C. November 21-23, 1911; Goldsboro: Nash Brothers, pp. 16, 6, 3, 5.)

Soon after the consolidation of the two churches there arose differences in opinions as to what one wore, ate, and drank. The Fire Baptized element was more strict and said more about these things than the Pentecostal Holiness element. John J. Carter among others, stressed the theory of leaving off neckties, not drinking tea, and stressing what was called worldliness in women's dress, and some even made the use of hog meat an offense. This schism continued to widen until 1919. Rev. J. J. Carter and others decided they should organize, or reorganize, a Fire Baptized Holiness Church, adding the word "Pentecostal." This church was organized in 1919, electing their own officers, and drawing up rules forbidding many things allowed by the Pentecostal Holiness Church.

Soon after the reestablishment of the Pentecostal Fire Baptized Holiness Church, Bishop J. H. King wrote an article "On Unity," and published it in the Pentecostal Holiness Advocate, (J. H. King, "On Unity," Pentecostal Holiness

Advocate, August 3, 1922, pp. 2-6). This article referred to what he called "Irwinism." He referred to Irwin as preaching "fiercely against wearing neckties, eating pork," etc.

Whether he was alluding to this new organization no one can now say, but since this new organization had just three years before been organized, he could well have had them in mind. He further said, "How glad I am that the last vestige of 'Irwinism' has been swept from the Pentecostal Holiness Church." In 1927 John J. Carter in the Eighth Annual Session of the Pentecostal Fire Baptized Holiness Convention said, "I am so sorry to see our preachers lowering the standard—going back to the things they laid down and (they) won't preach against the ways of the world; and preachers who used to stand with us, who still hold up the standard, don't want us to preach it in their churches. And the churches are wanting the preachers to preach and pastor the church who do not hold it high and won't tell them of their sins."

By now Rev. Carter was becoming somewhat disillusioned with his eight-year-old Fire Baptized Church for he said, (concerning them) in this Convention: "Pride and lust are creeping in our midst, even in the Pentecostal Fire Baptized Church . . . I preach it alike to all . . . ." (Proceedings of the Eighth Annual Sessions of the Pentecostal Fire Baptized Holiness Convention November 16, 1922, p. 10.)

Bishop King may have thought all of those who held too stringent regulations were gone, but when W. J. Noble, C. F. Noble, O. M. Hilburn, Rev. and Mrs. Lonnie B. Edge and others went to different areas and helped in the establishment of other Conferences, they carried with them some of these stringent measures, and they continued to show up in their reports. For instance, in the Baltimore Conference in the 1924 session, Rev. W. J. Noble served as Chairman of the Public Morals Committee. A part of this committee report reads as follows:

> 1. "That the visiting of bathing beaches, swimming pools, ball games, public and parlor dances, card parties, and places of like nature are to be refrained from . . . and not to wear the latest styles of hair dressing, and bobbed hair, and that all the women in churches and those taken in who have bobbed hair shall be expected to let it grow out as women professing godliness . . . . " (Minutes of the Fifth Annual Session of the Baltimore Conference of the Pentecostal Holiness Church, 1924, Convened with South Norfolk Church, South Norfolk, Va., Oct. 25th, p. 8.)

The record will show that many who stayed with the Pentecostal Holiness Church of the North Carolina Conference

didn't wear neckties although some did not have scruples about eating pork. Those who took the extreme views apparently felt ill at ease, therefore their return to the Fire Baptized principles gave them a degree of comfort not found in this merged organization.

It was discussed and debated by many as to the advisability of the re-establishment of this splinter group. A number, though in sympathy with some of their extreme beliefs, felt more secure in the merged organization. One rumor indicated that Rev. Sam D. Page sat in the adjoining room, while the re-establishment of the Pentecostal Fire Baptized Church was in process, but even if he was sympathetic, he did not feel disposed to join them.

After the 1919 reestablishment of the Fire Baptized Church, it is apparent that Brother Page's sympathies became known. In the 10th Annual Session of the N. C. Conference, Sam D. Page, "made a talk declaring himself to be in harmony and fellowship with the Conference, determining to stand by the Bible and Discipline . . . ." (Minutes of the Tenth Annual Session of the North Carolina Session of the N. C. Conference of the Pentecostal Holiness Church, Falcon, 1920, p. 9.) If there were any fears Rev. Page was going with the splinter group, this statement seems to have allayed them. At the time this question arose, he was an Assistant General Superintendent of the Pentecostal Holiness Church.

In this session there appears to have been some smouldering dissension against the General Superintendent. This seemed to be expressed by the Resolution Committee in the writing of their report. They recommended that: 1. "Instead of electing one General Superintendent, they elect a Board of Superintendents composed of any three ordained ministers whom they shall deem worthy of so sacred an office; 2. That the General Conference will require the three General Superintendents to meet as soon as possible afterwards and select one of their number to be Chairman of the Board of Superintendents and to divide their work among themselves. That two of their number shall divide as nearly equally as possible, the work in the United States between themselves, while the third member of the Board should give his entire work outside the United States." "Also, this same Committee recommended that the General Conference abolish the office of the Assistant General Superintendent." (Minutes Tenth Annual Session of the N. C. Session of the N. C. Conference of the Pentecostal Holiness Church, Falcon, 1920.)

No one can say with certainty that Brother Page's actions toward this splinter group were responsible for this recommendation, but they could have been. Two men on this Committee of Five, Alman H. Butler and Jerome Hodges, could very well have expressed the sentiments of this 10th session in

these resolutions. These and other resolutions seem to indicate that some kind of undercurrent or "shade tree" strategy was being asserted.

From the consolidation roll, the names of Francis M. Britton, J. H. King, and George F. Taylor are a part of the recorded record of the Georgia Conference in 1921. (Minutes of the Eleventh Annual Session of the Georgia Conference of the Pentecostal Holiness Church, 1921, p. 12.) These men apparently were definitely not of the "necktie crowd." The extremes in dress, food and drink, did not reflect itself as definitely here (Georgia) as was seen by some who went to other places. However, the extreme view on healing (divine) was later seen and a large schism resulted from this clash of ideas. George Floyd Taylor, as Editor of The Advocate, was apparently called on for opinions more than others. However, Rev. F. M. Britton ran a close second to him as events prior to the 1921 session seem to show.

After the reestablishment of the Fire Baptized Church, the espousal of the schism on divine healing developed in the Georgia Conference. George F. Taylor, Francis M. Britton and Joseph H. King, to some degree, were involved. (G. F. Taylor, "A Statement," Pentecostal Holiness Advocate, April 29, 1930.)

The subject of taking medicine or whether to trust God for healing without the use of medicine, was under discussion. Some were saying that in order to trust God for healing, one should not take any kind of medicine. One should not wear glasses, have a tooth pulled, or do anything to relieve pain, for in so doing he would be relying on medical science instead of the Lord. The question of allowing children to be vaccinated was a contributing factor to the controversy. Some embedded themselves in the strong position on what was considered worldliness, divine healing, and what some called "holiness a hundred percent strong." In the early years these men moved out evangelizing in Maryland, Oklahoma, and Georgia, and they did not change their position.

Thus divine healing in the Georgia Conference took precedence just as the externals held a prominent place in the positions and controversies in North Carolina. It is said that letters were passed back and forth between F. M. Britton, Watson Sorrow, and Hugh Bowling. Rumor had it that F. M. Britton in his writing sought to maneuver these men into saying divine healing was not in the atonement. Sparks were flying and finally Watson Sorrow wrote an article to The Advocate concerning his position. This article pointed out the fact that the Bible mentioned Luke as a physician with Paul. That Jesus said, "they that be whole need no physician but they that are sick . . . ." In closing the article he gave his address and invited inquirers to write and ask any question they desired as to his

position on this subject. Brother Taylor refused to publish this article.

After some time, Hugh Bowling, the Superintendent of the Georgia Conference, wrote a far more extensive article on the same subject. When Brother Taylor received this he felt he could not in good conscience endorse it nor could he publish Bowling's article unless he also published Sorrow's.

Thus with these two articles, he wrote the following:

"In the Advocate of February 19, 1920, I stated that I have a letter from a good brother recommending the use of physicians and drugs, knocking for admittance into The Advocate. I stated that The Advocate had no space for such articles." That letter was from Rev. G. W. Sorrow, Assistant Superintendent of the Georgia Conference. Now here is another from Rev. Hugh Bowling, Superintendent of the Georgia Conference: "It is not my policy to mention letters that have to be turned down, but this question is being highly agitated in Georgia, and we are obligated to take a decided stand somewhere." Charges are now pending against these two brethren on this question, and they are called to meet the General Board at Franklin Springs, April 28, 1920. Brother Bowling gave his position on the question of Divine Healing, and insists that it be published. The Editor's response, "If I publish this, I just as well publish the one from Brother Sorrow, so under the circumstances, I have decided to publish both contributions.

"Let it be understood that these contributions do not have my endorsement. Let it also be understood that the columns of The Advocate are not open for further contributions. Let it be further understood that The Advocate will stand for divine healing as in the atonement without remedies. People who believe in trusting God alone for their bodies may be free to write The Advocate on this subject; but we will NOT make a practice of publishing that which recommends medicine. Let the consequences be what they may, if the Pentecostal Holiness Church stands with the contributions found below, I am not fit to be the editor of the Official Organ." (G. F. Taylor, "A Statement," The Pentecostal Holiness Advocate, April 29, 1930.) He ran that along with the articles of Rev. Bowling and Rev. Sorrow. This perhaps was one of our biggest mistakes as a church, for the Sorrow and Bowling position, in part, is largely the position of the Pentecostal Holiness Church today.

Years later the General Board of the Pentecostal Holiness Church tried reconciliation which yet may be effected. At any rate a committee, of which W. Eddie Morris, Bishop J. A. Synan, and others were a part, met with a like committee to try to effect a merger or a reuniting, but time and positions seem to have worked to keep the two churches apart. All the men involved doubtless meant well, but jealousy mixed with

rashness had done the damage; and time and patience seem not to have provided the healing for which each sought and fought so vigorously. Maybe some lessons were learned even though they were very costly ones.

The Conference had made progress since its consolidation in 1911 in spite of splits, schisms, and ministers transferring to other conferences. In 1911 the North Carolina Conference listed fifty-three ministers. In the 1915 Conference the gain showed in the roll; there was now a total of sixty-four ordained and nineteen licensed ministers, making a total of eighty-three. By this time 14 Mission Workers were on the Conference roll. The total roll of the church had shown an increase of eight. Thus, with 57 churches and 72 preachers, this 1915 session began showing signs of dissension.

This fifth session met in Durham, North Carolina, November 23, 1915. The Rev. George F. Taylor had been elected General Superintendent, in the recent General Conference, but this session saw the Conference Superintendent, A. H. Butler, presiding.

This apparently was the customary order so it continued this way until the third afternoon. On the third day in the afternoon session, the General Superintendent, George F. Taylor, rose and declared the motions of the morning session out of order and asked that they be stricken from the Minutes.

This immediately posed a question; "Is this in order?" The Conference settled this "on motion; the assertion of the General Superintendent was declared in order."

With General Superintendent George F. Taylor ruling, prevailing portions of the morning business were expunged but in effect placed back on the Minutes in what was considered a legal manner.

Major D. Sellers withdrew from the Convention. Even with Sellers withdrawal, a motion was offered anyway to read the charges against him to the Convention. The motion carried by a vote of fifty-eight to fifty-three. They read the charges, then "on motion, these charges were set aside after being read."

Then charges were brought against one J. E. Holmes by George F. Taylor. Now it appeared that what had been condemned in another was being practiced by the General Superintendent. It seems this Brother Holmes had accused Alman H. Butler, State Superintendent of the North Carolina Conference, Joseph H. King, State Superintendent of the Memphis Convention, and Francis M. Britton of having backslidden.

Rumor seems to have it that these men, along with others, had preached against wearing a necktie at one time and had now begun wearing ties. Thus the accusation. Holmes was also charged with using "corrupt language." The charges specifically were "lowering the standard and compromising . . . ." Holmes apologized and "pardon was granted."

The record shows this Convention requested "his credentials until such time as he gives evidence that he has so changed his methods of conducting service as to be conformed to the rules of the church."

Other charges were brought by the State Superintendent against one Dennis Jenkins. Jenkins appealed to the Convention. He lost by ballot vote fifty-five to thirty-eight. (Minutes of the Fifth Annual Session of the N. C. Convention of the Pentecostal Holiness Church, Durham, N. C. November 23-26, 1915, p. 7.)

Questions were brought up on the third day concerning the names of J. S. Bunn and J. T. Crumpler. Their names were dropped, sustaining the local church and Official Board. In all this confusion and turmoil, the suggestion of the General Superintendent prevailed, and the Convention voted to divide the Conference as recorded in the 1915 Minutes.

"The General Superintendent then announced that the dividing line shall be the Seaboard Airline Railroad from Richmond to Hamlet . . . ." The question of the names of the two Conventions was then brought up, and on motion, it was decided that the original convention shall be called "THE NORTH CAROLINA CONVENTION and the other the WESTERN NORTH CAROLINA CONVENTION."

Upon passing this motion, and declaring the two distinct conventions, the whole body sang, "Praise God From Whom All Blessings Flow, Praise Him All Creatures Here Below, Praise Him Above, Ye Heavenly Host, Praise Father, Son, and Holy Ghost." Alman H. Butler pronounced the benediction.

This "divide and multiply" process sent many away from this session happy but not with all their problems solved by any means. (Minutes of the Fifth Annual Session of the N. C. Convention of the Pentecostal Holiness Church, Durham, North Carolina, November 23-26, 1915, p. 7-11.)

GENERAL SUPERINTENDENTS OF THE PENTECOSTAL HOLINESS CHURCH

The record shows that since the Consolidation the following men have served as General Superintendents of the church.

Samuel Daniel Page — 1911-1913
George Floyd Taylor — 1913-1917
Joseph Hillery King — 1917-1946
Daniel Thomas Muse — 1937-1950
Joseph Alexander Synan — 1945-1969
Hubert Talmadge Spence — 1945-1946
Thomas Augustus Melton — 1946-1953
Paul Franklin Beacham — 1946-1949
Oscar Moore — 1953-1957
Julius Floyd Williams — 1969-

Space will not allow for the many other men who have served the church well and some are still rendering untiring service. Let these few represent all others whose names are not recorded:

R. O. Corvin
Leon Stewart
L. C. Synan
Ray Corvin
Bane Underwood
T. M. Evans
C. E. Means
E. B. Proctor
C. E. Wood
Jim Pennington
C. L. Turpin
B. E. Underwood
G. D. Yeatts
H. P. Robinson
Wiley T. Clark
Karl W. Bunkley
Charles Bradshaw
Jerome Hodges
J. Doner Lee
R. L. Rex
Joseph A. Synan

While there are hundreds of others, space will not allow for all, but God has the record.

CHAPTER V.

OUR VARIED POSITIONS

THE CHURCH'S POSITIONS ON DIVORCE

Over the years the question of re-marriage after divorce has been a gnawing and painful blister that has lingered in varied degrees from the very beginning of the Holiness Church. The first big schism came when the church was six years old.

A couple had moved to Goldsboro and along with the great multitudes, attended the Holiness revival held at the Holiness Tabernacle where A. B. Crumpler was pastoring. This couple went to the altar and apparently prayed and testified to being saved. They rejoiced in their newfound experience. Not too long after this revival, it was told that this man had previously been married and his former spouse was still living. The couple had not tried to hide this fact, but from one mouth to another this news spread and soon was a topic of conversation all over town.

The church drew lines, and one side wanted them expelled from the church. They soon let their feelings be known to the pastor and others. The pastor wrote his position and quoted Dr. W. B. Godbey's Commentary to justify his stand. (The Holiness Advocate, 1904, p. 4.) Crumpler went to Godbey's Commentary (Vol. VI, page 232) and quoted as follows: "In Matthew 5:31-32, it reads thus: 'It has been said whosoever shall put away his wife let him give her a writing of divorcement; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultry; and whosoever shall marry her that is divorced causeth her to commit adultry.' " On this 32nd verse Dr. Godbey had this to say: "The prohibition from marrying the divorced woman is not in this passage, nor any other. The case here is plain and simple, and very pertinent to those Jews who so frequently sent away their wives for no justifiable cause.

" 'Apolelumien,' translated in this 32 verse, 'her that is divorced' — is the perfect passive participle of the verb 'APOLUO,' which simply means sent away. Consequently, instead of her that is divorced, the correct reading is, 'her that has been sent away'—that is, the woman that has not been divorced, but simply driven away from home by her husband. The reason why the man marrying her commits adultery is because she is a married woman, the wife of the man who drove her away from her home. 'APOSTASION,' the word for divorce, just means apostasy."

So if this "cast-off" woman were scripturally divorced, she would have a right to marry again. Godbey went so far as to say, "Divorcement is a divine provision for the benefit of the innocent party and as a normal consequence, liberating the guilty also . . . ."

Mr. Crumpler's giving Godbey's explanation seemed to only add more fuel to the fire. Before this squabble started, the church had a congregation from "600 to 800 on a Sunday night." Before it was over the congregation was down to a hundred.

The payments on the building were not met and the record shows that the building was eventually sold at the court house square. According to Crumpler, many accusations were lodged against him. He and Godbey both were accused of having backslidden. George Floyd Taylor said, "the radicals felt they had won a great victory for they had put the devil out, but the more conservative could not help but regret the disaster that had befallen the work."

The question of divorce was somewhat abated until 1909. It was not a part of the Discipline in those earlier years. But the 1909 P. H. Discipline (page 20) brought the question to the forefront by recording the following, "The convention nor any local church shall not have fellowship with any member who has two living wives nor two living husbands."

The Fire Baptized Holiness Church wasn't quite so rash as the Holiness Church in their 1908 Convention (page 5). They said, "We are commended in God's Word not to be unequally yoked together with unbelievers."

At the consolidation of the two churches, committees had been appointed to draft rules for the new organization to be formed by the merger. This committee had incorporated a very strong rule concerning divorce. On January 30 in the evening, each side held a caucus. Not only was the divorce question on the tip of their tongues, but the congregational government versus the Episcopal form was on their minds also. The Pentecostal Holiness Church had the congregational form. In the Fire Baptized Holiness Church, power to appoint pastors was delegated to a stationing committee. (Discipline 1908 — Fire Baptized Holiness Church, page 5.)

The P. H. Discipline (1911) said, "The form of government shall be congregational and independent of every other religious body, except by the consent of a majority of the members comprising the local church . . . ." A prior Discipline of the P. H. Church (1908) said, "The form of government shall be congregational and independent of every other religious body except by consent of the majority of the members composing the local church . . . ."

The congregational form of government of the Pentecostal Holiness Church had been accepted by the committee with F. M. Britton concurring, but accepting the Pentecostal Holiness Church's position was hard to take. "What could be done?" was the question. The Fire Baptized had more votes than the Pentecostal Holiness Church, but they wanted the consolidation, at least a large majority did. How could they play down

the strong ruling on divorce and still get the consolidation?

A decision was reached by the Fire Baptized group to try to first accomplish the union by ballot; they could adopt the Discipline later. G. F. Taylor said, "Everybody knew that the divorce clause was the hitch, and it came within a tiny point of defeating the consolidation . . . ."

Taylor says, "Two years later, January 1913, the General Conference met at Toccoa, Georgia. The majority of the delegates went there with one thing on their brains — the divorce question. One element was determined to eliminate the divorce question from the Discipline, or at least to modify it; the other element was just as determined to retain said clause just like it was.

The question was such a burning issue it was brought to the front in the first session. Some good and wise men managed to slip it on the back burner until the third day. On this day, after much debate, the opposers of the divorce clause offered an amendment to the clause, instead of a motion to eliminate it. This amendment was carried by one vote.

Those who would modify the rule had won! However, in their wording of the amendment, it came out to mean the opposite of what they intended. Knowing what was intended, the Discipline Committee felt they could not give consent for it to be printed in its amended form. The General Superintendent (G. F. Taylor), the General Secretary (A. E. Robinson), and the Editor of the Discipline consulted together and decided to write the different conference boards to get their suggestions as to what was the best thing to do. As a result, a decision was made to take the responsibility of leaving the entire divorce clause out of the Discipline. This was done and the question of divorce was a dead issue insofar as legislation was concerned until some years later.

Though the timely advice given by this great man, G. F. Taylor, has not always been adhered to, it was good. Note what he said: "My advice to future legislative bodies of this organization is to let the divorce question alone."

DIVINE HEALING AND THE CHURCH

Divine Healing has been a doctrine of the Christian Church from the early days of its existence. Jesus healed when He was on earth, and when He sent His disciples out, He commanded them to heal the sick. Praying for the sick was largely a lost art during the dark ages, but when the doctrine of Justification by faith was restored, Martin Luther and many others apparently also followed the scriptural injunction to pray for the sick.

John and Charles Wesley, George Whitefield, and many others, when preaching holiness and sanctification, evidently preached

healing for the body also. It has been said that John Wesley was traveling on one of his itineraries when his horse got sick. He prayed for the horse and was able to continue on his journey. Francis Asbury and his associates prayed many times both for themselves and their horses as they made their way through the American wilderness, carrying the gospel to the people of the many frontiers.

With the return of Holiness in its cleansing effect, this blessed truth accompanied their preaching from its very beginning. When A. B. Crumpler and B. H. Irwin blazed the trail with fire and brimstone, they also preached healing for the body as well as the saving of the soul. When the Pentecostal Churches were being established and their doctrinal positions being made known, divine healing was incorporated.

Crumpler, in writing the Discipline of the Holiness Church in 1901 (page 10) recorded the following: "The healing of the body of its sickness is a blessed provision of the atonement which is to be appropriated according to James 5:14-15 and other scriptures. We do not consider it an evidence of sin or a mark of divine displeasure because a person is sick or employs medical aid. Neither do we believe that it is an evidence in itself that a person is of God because he is healed in answer to prayer." (B. H. Irwin, The Way of Faith, Columbia, S. C. October 20, 1897, p. 2.) "During a street meeting we were called to go to the bedside of an aged saint to pray for her healing. We found her with a raging fever. We complied with God's Word and God took the fever instantly away. The best physician in town was present and pronounced the fever gone."

In the same issue of The Way of Faith, B. H. Irwin referred to a constitution and Basis of Union that had been adopted by the Fire Baptized Holiness Association of Southern Iowa. He referred to this as the "second Holiness Association organized on the definite Fire Line . . . ." He said the Iowa group must have at least a hundred members of this Fire Baptized Holiness Association. It appears that virtually the same Basis of Union was adopted at Anderson, S. C. In 1908 their Discipline, page 3, says: "We believe also in divine healing as in the atonement . . . ." I have given the positions of both Irwin and Crumpler on this vital subject. Other leaders, J. H. King, A. H. Butler, and others took leadership positions in which they too, accepted "divine healing as in the atonement."

The church generally agreed that divine healing was included in the atonement. Some went further and said if healing is a part of Christ's death then we dishonor God if we resort to doctors and medical remedies.

Rev. J. T. Baker of the Virginia Conference (The P. H. Advocate, December 6, 1917) said, "Many people taking drugs both from doctors, and also patent drugs, form the habit, and are now paying the consequences of taking medicine. The Bible

nowhere recommends the taking of medicine." There are many failures made in praying for healing by people doubting the will of God. Many people say, "If it be Thy will, heal . . . ." When God's Word is His will, and He has promised healing, we have the right to pray and believe it is the will of God to heal . . . ." "They shall lay hands upon the sick and they shall recover" (Mark 16:18).

Rev. G. F. Taylor in an editorial (The P. H. Advocate, February 14, 1918) interpreting the Basis of Union, gives this explanation: "Divine healing is being made well by divine power without the use of remedies." He further said, "so far as I know, all of our members believe in divine healing as defined above. If there are any who do not, they are out of harmony with the Basis of Union. This does not mean that every member or every preacher will present the subject just alike. It does not mean that all our members trust God entirely with their bodies. There are those among us who use remedies, and we do not count them out of harmony with us. The Basis of Union says, "We believe in divine healing." A person who fails to appropriate it is not counted as unworthy of membership among us. We do not therefore hold that it is a sin to use remedies, nor do we dismiss anyone for using them. It is true that certain individuals among us have more conscientious scruples at this point than others, but the church leaves the matter with the individual . . . Some individuals may think it a sin to use remedies, but this is not stated as the position of the church. The church does not enter into controversy with physicians, druggists, etc., neither does it seek to drive them out of business. We believe divine healing is every man's privilege . . . ." (Exodus 15:26.)

Rev. F. M. Britton, while he was Superintendent of the North Carolina Conference wrote the following: (P. H. Advocate, April 18, 1918) "We do not say it is a sin to take drugs, but we do maintain that it is a better way to trust God than to trust in men and drugs . . . You will find that some sickness is because of disobedience, other for a trial of faith, while some is that the works of God may be manifested. There are some who claim that all sickness is because of sin or disobedience, but this is not true" (Job 1:22).

Quoting again from the same article: "Now there are a great variety of ways that God chooses to heal people that trust in Him for healing. We see that He laid hands on some to heal them, others He only said the Word without going, He touched the eyes, while with others He put spittle and clay on and told them to go and wash, and so on . . . ."

In this same letter Rev. King said, "Healing for the body was provided in the atonement and faith in Christ is the condition and means for its appropriation. The only aid faith needs is the Word received in the mind and heart, the divine seed, which springs up in faith. Faith thus inspired, the provision for healing

in the atonement is appropriated. Is the church right in this position? Is this position scriptural? Is the whole weight of our faith a means of receiving healing, or is it on the side of the use of means other than faith? As a means of healing, so far as I can see, the position of the church is right and scriptural on the subject. Ninety-nine percent of scripture is on the side of healing, by faith in Christ, and the remaining one percent is not against this truth, position, or practice. Speaking for myself I am with the church in its position on the subject of believing as provided in the atonement, and appropriated by faith alone. And so far as I am individually concerned, I speak strictly for myself; and where I cannot agree with the church or endorse its position or the subject, I think I will withdraw from its communion."

According to this statement of Rev. King, "If remedies were necessary, then Christ would have enjoined their use, but He did not." He further said, "I do not speak by way of censure, as I thus write, but by loyalty to the atonement and to prove faith in its provisions. I write in defense of it. I must do it. I cannot refrain."

This vital subject had long held a prominent place in the church. One can see that J. T. Baker in 1917 leaned toward trusting God with one's healing without medicine. G. F. Taylor gives the impression that one could and should trust God without the use of medicine, but the church had no quarrel with doctors or medicine, nor did the church refuse membership to individuals who took medicine. Now there was another thought being expressed as to the atonement embracing healing on the cross, when Jesus healed people before the crucifixion. The word atonement seemed to become the crux. Did Christ "take our infirmities, and bear our sickness" before He went to the cross? Was atonement a person or an act? There were those who said, "I believe the prophecy of Isaiah concerning Jesus, taking our infirmities and bearing our sickness . . . ." Was this fulfilled on the cross or before He went to the cross?

J. H. King, in a letter written to the P. H. Advocate, January 15, 1920, after he had finished his conference meetings in Upper South Carolina, South Carolina, North Carolina and Georgia said, "The precious truth of healing for the body, as provided in the atonement, needs to be more strongly emphasized and practiced by the Conference and the churches." He emphasized that he believed the majority did this, but his inference was that there was an element that did not.

This letter, after its appearance in The Advocate, spawned a reply. A letter was sent to the Editor of the Advocate, which gave the other side of the question and was written by the then Assistant Superintendent of the Georgia Conference. This letter began by saying, "The Bible does not speak one word from Genesis to Revelation against physicians or remedies but it

speaks favorably of both . . . .'' The Editor, G. F. Taylor, in The Advocate (P. H. Advocate, February 10, 1920) recognized receipt of his letter, but he did not publish it at that time. Later, he received an article from the Superintendent of the Georgia Conference, and then he felt compelled to print both articles.

I think the positions of both these men and others who joined them were as follows: Sin and sickness are of two different categories. No sin can enter heaven, but a person can and does die of sickness and that has nothing to do with his going to heaven. Atonement embraced sickness, but Christ, the person, was the atonement. These words were used in the letter: "I believe that Jesus Himself is the atonement." Further, the letter stated: "I do not believe that healing is paralled with salvation in the atonement . . . I do not believe in the divine health theory."

In response to all of this the Editor of The Advocate, (P. H. Advocate, April 29, 1920), Rev. G. F. Taylor, stated: "Let it be understood that these contributions do not have my endorsement. Let it also be understood that the columns of The Advocate are not open for further contributions.

"Let it further be understood that The Advocate will stand for divine healing as in the atonement without remedies. People who believe in trusting God for their bodies may be free to write The Advocate on this subject, but we will not make a practice of publishing that which recommends medicine, let the consequences be what they may."

From these exchanges a trial resulted. Good men went out of the church and good men stayed in. The tragedy of this kind of history is that it divides and makes breaches that should be avoided. There has been no doctrine held by the church that has been subject to a broader interpretation than divine healing. We have had the genuine, we have had the faked, but the Bible is the same and it has not changed. However, varied interpretations have plagued us from time immemorial. The physical body has been the battleground between God and the devil, and thus it will be until the Lord of Glory changes the mortal to immortal. Then, not only will we have perfect bodies, but spirit and soul as well. We are blessed today in many respects, but then is a blessing better than being able to let our little differences be played in the minor key . . .

AGAINST THE USE OF TOBACCO

The subject of tobacco, its growth and use, was stringently objected to from the beginning. A. B. Crumpler put his anathema upon it in the early days. Preachers and laymen alike have taken that position largely over the years.

This position was the same against all kinds of alcoholic drinks and beverages — beer, wines, and hard liquors. However, in later years when tobacco became the main crop in the southeast, many felt some consideration should be given, and thus the General Conferences had tobacco, its growth primarily, as a prime battleground. (The Holiness Advocate, Vol. III, No. 2, A. B. Crumpler, January 15, 1903.)

"We have had it upon our hearts for sometime to write an editorial on the tobacco question . . . ." In his article, Crumpler condemned the "cultivation, manufacture, sale, and use of the filthy weed."

THE CRUMPLER POSITION ON TOBACCO

"I would as soon look for a saloon keeper in heaven as for a man, who for the sake and love of money, will manufacture and sell a dirty, vile stuff (tobacco) that sends our boys to an untimely grave and their souls to an awful hell!" (The Holiness Advocate, Vol. 3, No. 13, p. 4.)

" . . . If I shall cultivate a dirty, nasty, filthy, stinking weed called tobacco to aid the American Tobacco Company in their death dealing and soul-destroying business, I am equally guilty with them of the blood of every boy and girl killed and dominated by their nefarious business. And there are lots of professing Christians engaged in the dirty business and many Holiness professions are tangled up in the filthy mess . . . ." He further said, "It is a filthy habit . . . injurious habit . . . is it wrong to cultivate the weed? If it is wrong to grow it, it is wrong to sell it . . . ." He advocated, "Tear down your barns and make firewood out of them . . . ."

The Fire Baptized Holiness movement took a similar position. (Constitution and General Rules, Fire Baptized Holiness Church, 1908, p. 5.) ". . . Such as the use, growth, sale, or handling of tobacco in any form . . . do all we do to the glory of God . . . ."

The 1913 and 1917 Disciplines of the Pentecostal Holiness Church record this same position. In the 1921 Discipline the following was inserted (page 23): "This does not apply to minors who are forced to do these things in obedience to their parents; nor to wives who are forced to do so by their husbands." (Pentecostal Holiness Discipline, 1933, p. 40.)

The General Conference in 1933 reversed itself, dropped all exceptions, and just said, "The use, sale, growth and manufacture of tobacco is forbidden by the Pentecostal Holiness Church." After twelve years this exception was dropped. In the North Carolina Conference where tobacco was the prime money crop, the rural churches were largely made up of minors and wives of unsaved men who saw to it that the tobacco crops were harvested, and women and children largely did this work.

Chaos set in. Many churches lost half or more of their

members. Some reverted to mission status. These mistakes cost the church hundreds of members. We were wrong either in the first instance, or we made a grave mistake in 1933!

In neither case was the question ever settled. We finally reversed ourselves again and accepted the exception, possibly making it more vague in its terminology. This is just one instance where the church has proved itself fallible, at times to a ridiculous degree. The final conclusion seemed to be: Circumstances alter positions at times, but no one has to use tobacco, thus we could forbid its use; and that is generally the church's position today.

DRESS: OUTWARD APPEARANCES

The question of dress and food have played a great part in our progress, or the lack of it, in the Holiness Movement. Hear the Methodists of the years 1890, 1891, and even further from these dates. Their Rule 10: "Do what we know is for the glory of God, not as of the putting on of gold and costly apparel (1 Peter 3:3). " . . .Be not conformed to this world" (Romans 12:2). 1. "Diversions" include those popular amusements such as dancing, theaters, circuses, etc. which divert the heart away from God to be fascinated by worldly things. In the early days of this Holiness movement, about every preacher felt he had to pick up where the Methodist and other denominations had left off on this subject: They thought they had good reasons, for so doing. (The Shield, H. T. Hudson, 1891, pages 86-89.)

The 1908 Discipline of the Fire-Baptized Holiness Church (p. 5) incorporated this thinking in their early Discipline, and it was carried over in our own Pentecostal Holiness Church Discipline almost word for word for many years.

They (the members) were forbidden to "wear . . .outward adorning, such as jewelry, gold, feathers, flowers, costly apparel or ornamentation of any kind" (1 Timothy 2:9; 1 Peter 3:3).

Note the Constitution and General Rules of the Pentecostal Holiness Church, 1911, (p. 15). This Discipline of the consolidation carried the identical words. It may not be fair to say the Fire-Baptized Holiness Church brought the restrictions over in the consolidation, yet by some strange coincidence the wording was brought over in tact. For sometime thereafter these stringent rules received verbal additions such as neckties, hobble skirts, split skirts, short sleeves, low necks, indecent dress (1 Timothy 2:9). For a time what one wore and ate became a large part of one's sanctification in the minds of many.

The good aspects of this truth were carried to the extreme until a split developed in the consolidated church and those who would constantly emphasize these externals felt they could no longer tolerate the "worldly ones." Thus a splinter was formed. About the time this split occurred in the Pentecostal

Holiness Church, another group had formed a second splinter group. Their reasons for organizing were based largely on the same grounds. (Discipline Pentecostal Free Will Baptist Church, March 30, 1918, page 304). This group met March 30, 1918 at what was called Spring Branch Church in the Wilmington Conference of the Free Will Baptist Church, Union No. 3. This consolidation consisted of "two bodies known as Union No. 3 of the Wilmington Conference Free Will Baptist Church and Fire-Baptized Holiness Church. They consolidated under the name of "Pentecostal Free Will Baptist Church."

Some twelve months later (1919) they met again in Toccoa, Georgia, and switched to the name Fire-Baptized Holiness Church. In their 1918 Discipline they incorporated the following: . . .Members wear no outward adorning, such as jewelry, gold, feathers, flowers, costly apparel, neckties, hobble skirts, split skirts, low necks, short sleeves, and indecent dress which tend to inflame the opposite sexes, or ornamentation of any kind. (1 Timothy 2:9.) You will note that earlier I quoted Bishop King in an article blasting the extremists. He called them the "necktie crowd."

The church has moved, sometimes a little too far to the right, then to the left, but not too long in mid-center. In late years the church has been more to the left of center than to the right. However, I think many will agree the bickering has not produced more spirituality.

We all can agree there is room for caution, especially in these days when moral standards have fallen so low until scorn, in many instances, is heaped on the overly conscientious individual, if he or she is not willing to join the crowd.

CHAPTER VI.

CHRONOLOGICAL HIGHTLIGHTS

OF THE GENERAL CONFERENCES

1909. Re-assumption of the name — Pentecostal Holiness Church.

In 1902 the name, "Pentecostal" was dropped because some said the church did not have Pentecost. Now with this blessed experience welling up in so many hearts, it was appropriate to pick up the name of Pentecost again and add it to the word Holiness. Thus in the 1909 session (Minutes, 1908, p. 6) as one of the many items of business, Rev. George Floyd Taylor chaired the committee that brought in the report that authorized the name's restoration. The report was accepted, and the organization again became THE PENTECOSTAL HOLINESS CHURCH. Rev. A. B. Crumpler had not wanted this part of the name dropped, but it was done over his mild protest. Now with Rev. Crumpler's departure from the church, the name that he thought was a part of sanctification, had been fully restored, not with sanctification but with the fullness of or the equivalent of the Baptism of the Holy Ghost. (P. H. Church Minutes, N. C. Convention at Falcon, November 23, 1909, p. 7.)

"On motion a committee of three were appointed to investigate concerning the disposal of all monies for the purpose of construction of a Holiness Tabernacle at Clinton, N. C., and to demand said monies of Rev. A. B. Crumpler. This money is to be used for the purpose for which it was collected. This committee shall in like manner demand the surplus money from the selling of the Holiness Tabernacle at Goldsboro, N. C., left over from the paying of the indebtedness on said tabernacle in Goldsboro, N. C."

Committee, J M. Weeks
A. T. Herring
J. H. Sutton

1910. Adoption of the Basis of Union.

In the N. C. Convention Minutes, Kinston, N. C., November 22, 24, 1910, p. 5) we read, "The committee appointed by the Convention to investigate the disposition of the money derived from the sale of the Goldsboro Tabernacle made this report, which being unsatisfactory, necessitated the appointment of another committee.

"On motion, the following Committee of Investigation was appointed: A. H. Butler, G. F. Taylor, J. A. Culbreth. Rev. G. F.

Taylor made the motion which was seconded by H. E. Oxendine, that the Pentecostal Holiness Church adopt the Basis of Union as agreed to by the joint committee of the two churches, which met in Falcon, N. C. in April, 1910."

Vote for Consolidation .

"A rising vote of the convention was taken upon this motion with the result that the convention voted unanimously for the consolidation."

"A motion was passed which ordered that one committeeman from the Fire Baptized Holiness Church and one committeeman from the Pentecostal Holiness Church be selected and that these two committemen select a third man from either church to assist them; and these three are to meet at an appointed time and place and write out a Discipline, under which the two churches may consolidate.

"By motion duly made, Rev. G. F. Taylor was elected as the Discipline Committeeman from this convention.

1911. Consolidation Effected: The Two Church Organizations Merge.

On that January 31st morning in 1911, when A. E. Robinson gave the official benediction, these men who made up the Consolidation Committee and who had worked untiringly to bring the two groups together, now moved out to evangelize the world and to spread Pentecostal Holiness to earth's remotest bounds: A. H. Butler, F. M. Britton, G. O. Gaines, John J. Carter, M. D. Sellers, Jesse A. James, C. B. Strickland, R. B. Jackson, just to mention a few of the 38 present. It is noted also that M. D. Sellers and R. B. Jackson teamed together in the evangelistic field. They, of course, had worked together off and on since the outpouring of the Holy Spirit in Dunn in 1907. All these men, including Rev. S. D. Page who had been elected General Superintendent in the consolidation meeting, joined the ranks of the pioneers who would rekindle flames of Pentecost and suffer the privations that pioneers usually encounter in spreading any new-found truth. Eternity will reveal what the church owes these 38 men who dared band together as they sang, "Bless Be The Tie That Binds," and then moved together to go forth sowing precious seed that would be planted even in "Caesar's House."

The General Officials of this consolidation conference soon moved to revise the charter previously held by the Fire Baptized Holiness Church. This organization had officially obtained it in 1905. The charter is on record at the courthouse in Carnesville, Georgia, a town that is about nine miles from Franklin Springs, also in Georgia.

The Conference had the name of the church officially changed to the Pentecostal Holiness Church and certain other amendments were made.

1913. General Convention to Meet Every Four Years Instead of Two.

Two years after the merging of the two churches, the Pentecostal Holiness Church met in full bloom in Toccoa, Georgia at what was called the Second General Convention.(The P. H. Advocate, November 9, 1950, p. 2-4.)

This 1913 Convention made a number of changes, but three were outstanding: First, they dropped from the roll a colored group who had been a part of the convention until this time. The reasons are not clear, but following the trend of the times possibly could have been the factor. The second outstanding thing was to change the time of the session's gathering from two years to four. This is one of the few things that the church has retained over the years. The third thing was the question of divorce (See Chapter V). Several hours were spent debating the pros and cons. A vote was finally taken as to whether our position was to be stronger. Twenty voted for the clause to remain the same and nineteen voted for it to be stronger. All of the clause was dropped later. (Minutes of the Second General Convention held in Toccoa, Georgia, January 28-30, 1913.)

The vote of this convention gave the General Superintendency to George Floyd Taylor. Brother Sam D. Page, who was elected Superintendent in 1911, was elected Assistant General Superintendent in this session.

Another thing the Toccoa, Georgia, session did was to remove paragraph 2 on page 5 of the 1911 Discipline. The paragraph that was dropped reads as follows: 2."The form of government shall be congregational and independent of every other religious body, except by the consent of the majority of the members comprising the local church . . . ." (The Fire Baptized Holiness Church Constitution and General Rules — Fire Baptized Holiness Church 1908, p. 11.) The Fire Baptized Holiness Church had said the following: "The power to appoint pastors of the local churches is hereby given to a stationing committee, which shall be appointed by the State Convention, providing further that in case of necessity, between state conventions, the Ruling Elder shall supply pastors to the local churches." This paragraph had been forfeited in the consolidation.

The congregational form of Government was left out of the 1913 Discipline, but the Episcopal form was not inserted. The nearest thing that can be found is on page 7 (1913 Discipline) " . . . Who are inefficient or negligent of the duties assigned them . . . ." and "in the order of business of an annual convention" (under K, page 7) is listed after the election of officers for ensuing years; "Stationing of preachers and workers . . . . "

From the Conference meeting in 1913 in Toccoa, Georgia, when the Congregational process of calling the minister was the

total prerogative of the local church, until the General Conference which was held in Roanoke, Virginia (1937), the calling or assignment of pastors was vague and almost nil except as the order of business in the annual conference.

This General Conference said the following: (Discipline, 1927, page 22, para. 4) "While all ministers and churches shall be finally subject to the appointing power of the conference, this shall not deprive any church of the privilege of expressing its desire for the pastor favored by the majority of its members . . . . "

1917. Rev. J. H. King Elected General Superintendent.

The 1917 General Conference met at Abbeville, South Carolina, January 23, 1917. This Conference elected J. H. King as General Superintendent. As one of his duties he was to preside over the annual conference sessions. The General Board was given more central authority. An official publication was authorized.

1921. Pentecostal Holiness Advocate Launched.

The Pentecostal Holiness Advocate was launched in this session. Rev. G. F. Taylor was elected as Editor. By 1921 when the General Conference met in Roanoke, Virginia, the church had grown from 1061 members in 1911 to about 6000. This would have been considered progress in any church, and especially with the stringent rules incorporated in the Discipline, which had largely been adopted from the Fire Baptized Holiness Church.

This conference re-elected Rev. J. H. King and gave him two assistants, Rev. S. A. Bishop and Rev. E. D. Reeves, to fill these two offices. The General Board was increased to eleven members.

The church had purchased property in Franklin Springs, Georgia in 1919, thus this place was selected for the 1925 meeting of the General Conference. On May 5, 1925, when the gavel pounded the first session to order, the presiding officer and General Officials had a report of which they could be justifiably proud. Seven new annual conferences brought the total to 17. Approximately a 34% increase in membership brought the total membership to near 9000.

1925. Young People's Society Organized.

The 1925 Conference was the first to recommend a Pentecostal Young People's Society. The election of a General Youth Board with A. M. Taylor (elected) as its president, Rev. J. H. King was elected Editor of the P. H. Advocate. G. F. Taylor had requested to be relieved of this responsibility. He was serving as president of the school in Franklin Springs, Georgia, but in

January 1926 he resigned this position also to study at the University of North Carolina in Chapel Hill.

1929. Taylor Re-elected Editor of Advocate and President of Franklin Springs Institute.

By 1929 Rev. G. F. Taylor had earned his Bachelor of Arts degree and in the 1929 session of the Oklahoma City General Session, he was re-elected Editor of The Advocate and also president of the Franklin Springs Institute. Much had happened, however in the school during this interim. In 1926, one of the hotels, used as a boy's dormitory had burned, and in 1928 the other hotel was also destroyed by fire. A number of trying experiences took place in the school that only G. F. Taylor could tell, so we will have to wait until the resurrection to get this side of the story.

1933. T. L. Aaron Replaced G. F. Taylor as Head of The School and Youth Society at Franklin Springs, Ga.

In 1933, Marion, N. C., in the mountains of this good state of North Carolina, saw the Seventh General Conference's meeting. Host was the Western North Carolina Conference and the local church of Marion. By now the total membership of the Church had risen to over 15,000. The General Sunday School was represented; also the General Youth Society. This session elected Rev. Thomas L. Aaron to head the Franklin Springs Institute and also to serve as President of the Pentecostal Holiness Youth Society.

The General Officials were largely returned to the same offices. Rev. King was well known through his service as General Superintendent, Rev. E. D. Reeves and Rev. S. A. Bishop were his assistants. Rev. Paul F. Beacham was returned to the office of General Treasurer, a place he retained until years later when he and Rev. Hubert T. Spence exchanged places. Spence accepted the treasurer's place and Beacham was elected to fill out Spence's term as one of the three Bishops.

Dan T. Muse was elected General Secretary in this 1933 session. Six others were elected to complete the General Official Board.

1937. Changes In The Executive Structure of the General Board.

The 1937 Session of the General Board met in Roanoke, Virginia. This Conference made some changes in the executive structure of the Board. For 16 years one General Superintendent had served. This Conference elected two Bishops — Rev. J. H. King and Rev. Dan T. Muse. Rev. O. E. Sproull was

elected the Assistant General Superintendent. Rev. G. H. Montgomery was elected Editor of the Official Organ of the Church, The Pentecostal Holiness Advocate. Rev. Montgomery was the fourth editor to serve. Revs. G. F. Taylor, J. H. King and Paul F. Beacham had previously served.

1941. Joseph Alexander Synan Elected Bishop.

1941 saw the General Conference back in Franklin Springs, Ga. for its meetings. The church had continued to grow and now the membership had reached nearly 22,000. This conference saw new faces in official positions. Among them was Rev. Joseph Alexander Synan, elected to the office of General Assistant Superintendent. This man Synan was to continue up the ladder of success until he would be, first a Bishop, (one of four in 1945) and later the Bishop for the entire church. He served as Bishop for 24 years.

1945. Organization of the Woman's Auxiliary.

The 1945 General Conference met in Oklahoma City. The church could boast a total membership of nearly 25,000 and 25 annual conferences reported.

The general growth of the church was showing up in many facets. For example: In 1943 the Falcon Orphanage had been turned over to the church by J. A. Culbreth who had managed it for quite a number of years almost by himself.

Mrs. Lila Berry of the North Carolina Conference had sponsored the organization of a Woman's Auxiliary. It had its birth in Falcon in May, 1943. Presiding over its inception was Rev. W. Eddie Morris, Conference Superintendent. Mrs. Berry had carried the idea to the General Conference who approved it. It now is a national organization. That was a great day for the church when the women were given their rightful place and recognition. They have blessed multitudes since that time.

In this 1943 General Conference, the Youth Convention was separated from the General Conference. The Southwestern Pentecostal Holiness College was inaugurated and Dr. Raymond O. Corvin was recognized as its president. Property had been purchased at 5000 North West Tenth Street, Oklahoma City, at the price of $37,500. Rev. Corvin was sent away from this General Conference on the run to help educate the youth of the Southwestern and Western areas of the United States.

1949. W. G. Drum Replaces T. L. Aaron At Emmanuel College.

A lot had happened from 1945 to 1949 when the General

Conference met in Jacksonville, Florida. Bishop King had been called home (1946); T. A. Melton had succeeded him to fill the vacancy on the Board of Bishops. Nevertheless, there were many concerns expressed. The General Conference opened on time and after a few debates over Sunday School literature and a few other things, relationships smoothed out and the record again showed a gain in membership and a total number of 30,873 members. There were 27 annual conferences. This conference elected three General Superintendents: Dan T. Muse, J. A. Synan, and T. A. Melton. After this General Conference the Lord promoted Rev. Dan T. Muse to a higher service. He called him home.

The church suffered another great loss in January 1951 in the homegoing of Rev. T. L. Aaron, President of Emmanuel College. It was the responsibility of the church to fill the gap as best it could. Rev. Joseph Alexander Synan was the man for the hour and he showed himself valiant under stress. God gave him strength to carry the load. W. G. Drum proved himself to be a "Joshua," thus the college continued to grow in spite of its great loss. Both the church and the school have continued to grow until this day. God's servants pass on; God's work continues.

1953. The Election of Synan and Moore.

In 1953 when the General Conference met in Memphis, Tennessee, the church membership had grown to 43,150. The Sunday Schools had more than doubled in membership and in attendance. Also, the Youth Department had made good progress.

Bishop Synan reported that more progress had been made in the last eight years than had been made in the previous forty. Dallas M. Tarkenton was re-elected the General Sunday School President by acclamation. Tarkenton served very efficiently until June 19 of 1957, when he requested to be relieved in favor of Karl W. Bunkley.

This 1953 General Conference elected Rev. J. A. Synan and Rev. Oscar Moore as Bishops; T. A. Melton was elected to serve as the General Assistant.

There was a lot of rumbling in this General Conference; for a time no one could tell what would happen, but the Lord intervened, reason prevailed, and the church rolled on . . . .

1957. A Quadrennium of Growth.

1957 saw the General Conference meet in Oklahoma City for the third time. The record shows the church had gained 4,174 members during the quadrennium, giving a total membership of 47,318. The Sunday School Department had reached a membership of 114,276, a gain of more than 20,000 or about a

29% increase. The Youth Department had acquired nearly 28,000 members. The Woman's Auxiliary had about 30% gain. Turbulance had become of significance in the church, but who knows but that this might have been a contributing factor to its growth! The process of digging around the tree may make it appear to be falling, but in breaking up the ground, the tree gets water to the thirsty roots and thus is provided the strength that makes it enlarge and grow.

1961. J. Floyd Williams Elected As General Assistant Superintendent.

The Fourteenth General Conference met with the first church in Richmond, Virginia, October 19-25, 1961. Among the many progressive signs in the church, as reported by Bishop Synan, was the overall membership which now had reached a total of 74,500. There were 53,250 members in the homeland and 21,250 on the mission fields. There had been over 45,000 conversions reported during the quadrennium. More than 20,000 had marched down the aisles of our churches and offered themselves for membership. One of the weak points was noted; we had dropped more than seven thousand persons during this same time from our church rolls.

The revivals held simultaneously during the past four years received a lot of credit for the growth of the church, and it is a well-deserved credit. The Superintendent reported 139 new churches during this same period. He set a goal of 300 churches for the next quadrennium.

In the election, Bishop Synan had some competition for the office of Bishop. He had spent 16 years in this, the highest office of the church, and he was elected by a thirty-six vote majority. Dr. R. O. Corvin received 97 votes.

Two new men were moved up to General Assistants: H. P. Robinson and J. Floyd Williams. Later records will show the account of the tragic death of Padgett Robinson by accident and the eventual promotion of J. Floyd Williams to the General Superintendency and Bishop of the church in 1969.

1965. Progress and Home-Going.

The Fifteenth General Conference of the Pentecostal Holiness Church met in Greensboro, N. C., August 19-25, 1965. The record revealed another good quadrennium. The church, both the home and foreign divisions, had reached a grand total of 456 local churches. Overall membership had gone up to over 85,000. All departments seemed to be well organized. But in the midst of all the growth reports, there was a tinge of sadness: The Rev. Alman H. Butler, who could be called "Father of the Church," had been called home. Rev. Ralph Taylor, another

distinguished pioneer, had passed on to his reward. Lt. Col. Thomas Eugene Myers, Chaplain in the Service, had died tragically. George Fisher, a former missionary, and Raymond Pope, Superintendent of the Falcon Children's Home both had gone to be with the Lord, while in the prime of their usefulness. This General Conference mourned the loss of all these great men in one quadrennium.

On Tuesday night of this Conference, when the session opened, the first song was "Blessed Assurance." The sweetness of that song seemed to permeate the session and when election time came, our Bishop J. A. Synan was again placed in the highest position of the church. J. Floyd Williams was moved from the Fourth Assistant General Superintendent to the first. Rev. W. H. Turner, who had served his church well both as a missionary and as an Assistant General Superintendent, went off the Board and was replaced by B. E. Underwood.

R. O. Corvin was returned as General Secretary and A. D. Beacham was returned as General Treasurer.

1969. Williams Becomes Bishop.

The Sixteenth General Conference that met in August of 1969, gave a number of drastic changes to the church (too many to mention). After twenty-eight years of service on the Board of Administration, and twenty-four years as General Superintendent the office of Bishop which J. A. Synan had so long held, was relinquished by vote of the conference to J. Floyd Williams. When the vote was taken, Bishop Synan announced this election in the following words: "You have just elected Rev. J. Floyd Williams as the new General Superintendent of the Pentecostal Holiness Church." His voice was clear and without an apparent quiver. In fact, one could have concluded he previously had some kind of premonition; and his announcement sounded as though he was not personally involved. (P. H. Advocate, September 27, 1969.)

After the conference each wrote articles, Bishop Synan presenting Bishop Williams, and Bishop Williams, a tribute to Bishop Synan. (P. H. Advocate, September 27, 1969, pp. 4-5.) The beauty of each tribute must be preserved, thus the articles are included in their entirety in this publication. (See Tributes).

1973. Headquarters Moved.

The Seventeenth Session of the General Conference held August 3-9, 1973, saw delegates coming from the North, East, South and West to Roanoke, Virginia, as a mighty host.

The primary conversation focused on two things: What will the polity committee recommend by way of drastic changes and

will the headquarters of the church be changed? Camps were soon formed on both issues.

There seemed to be no movement to change the official board or place in office another Bishop, but to move or retain the headquarters eclipsed everything else. August 6, in the afternoon meeting the matter of moving the headquarters was not the focal point. Four locations were to be voted on and soon the vote indicated Franklin Springs, Georgia, and Oklahoma City were the front runners. The rope was stretched. The Mississippi River was the chasm. Nervously each grasped the rope. Each braced for the pull. The tenseness was felt, knuckles were white. The presiding officer gave the word, "Go."

It was hard to tell who had won; the rope hardly moved. Each group with braced feet had apparently held his own. But the ballots would show who would tip the scales. The announcement said Franklin Springs—206 votes. With bated breath everyone waited for the final count, and then Oklahoma City with 208 votes won.

A motion was offered for another count, but the final count revealed no change. The headquarters would be moved from Franklin Springs, Georgia. The headquarters had been moved from Falcon, N. C. in 1918 to Franklin Springs; now this Georgia village would suffer the same throes. Would it survive? The record shows it has and is doing well.

Yes, the polity committee made many changes in this 17th session. Conference officials and pastoral assignments stepped up from two to four years. In effect, the conference official boards would handle assignments of pastors three out of the four years because of this change of method in calling for pastors by local churches, etc.

Some of these changes caused some strong feelings, but the drastic changes seemed to eventually fit in place and none of these things brought about any kind of physical split. Thus the church has survived her growing pains and continues to increase both at home and abroad.

1977. Display of New Headquarters.

This Eighteenth Session of the General Conference in Oklahoma City opened on August 4, 1977 in the Myriad Convention Center, but as the first session opened, the eyes of the conference wasn't on the Myriad as much as they were on the General Church Headquarters.

In due time the General Superintendent gave a very touching and detailed account of how he, with a few others, moved to carry out the mandate of the church in the purchase of the building that is known as the headquarters; and how men pledged and some paid, (some didn't) but the building had been

purchased and remodeled. He said the property had been appraised (including facilities) at $5,870,000.

If any fears were felt they were not expressed so the conference moved expeditiously to other matters apparently more pertinent, and thus the change had been accepted again without any serious schism and records show numerical gains and financial progress.

In this session it was reported that the total membership of the church had reached 135,410, an increase of 18,702 over the four-year period.

This conference adopted a new accounting system and eliminated the office of secretary. The eliminating of the office of the secretary seemed a bit unusual to some, but again the church has moved forward with dispatch and doesn't seem to have been hurt because of this change.

This 18th Session saw a number of men who had served the church retire. W. Eddie Morris and R. L. Rex who had served on the General Board for more than thirty years were included in that number.

The Pentecostal Holiness must be a planting of the Lord. Its survival in the midst of all the varied changes seems to unmistakably prove this point.

"As long as he lives he shall be my Bishop"

See 1969 General Conference

A TRIBUTE TO BISHOP SYNAN

By J. Floyd Williams

When the presiding officer announced that I had been elected as General Superintendent of the Pentecostal Holiness Church, there came rushing in upon me an almost overwhelming sense of the awesome responsibility that had been thrust upon my head and heart. Instantly, the question probed my mind crying for an answer, "Who is sufficient for these things?" Then the Holy Scripture furnished me some answers. "My grace is sufficient for thee." "I can do all things through Christ which strengtheneth me." "As thy days are, so shall thy strength be."

Simultaneously, my thoughts turned to my predecessor. I felt the strong emotions of concern and love for him. There came to me a determination to extract from the situation any painful processes that might have been brought on by the change, and at the same time to afford him the dignity, honor, and love that he so justly deserves.

Bishop Joseph A. Synan served as the General Superintendent of our church most of the years of my ministerial career. His name and the Pentecostal Holiness Church in many quarters are synonymous. His sterling Christian character, his Christ-like life, his humility, as well as his preaching ministry have been a distinct compliment to our denomination.

I first heard him when I was just a boy preacher, attending the Chocowinity Camp Meeting. As I listened to him, I thought, here is a master of the pulpit, a man with a command of the English language almost unexcelled, a man of God who knows how to rightly divide the Word of Truth, backed by a consecrated life that furnishes a firm foundation for his message. When he concluded that message, I knelt at the altar praying fervently that God would endow me with the same type spirit and grant to me the kind of message I had just heard. From that first sermon until now, my admiration and appreciation for Bishop Joseph A. Synan have grown.

Our Church has been blessed with great leaders, many of whom made their contribution before my day. Bishop Joseph H. King often visited in our home. As a boy I sat in wonderment when he presided over conferences and as he reached, within the chalice of his thoughts and into the inexhaustible reservoir of Scripture, he gave to his congregations the Living Water that springs up into everlasting life.

Bishop Dan T. Muse registered an interest in me when I was a young preacher that I shall cherish as long as I live. When I think of his name I think of humility. In my opinion, he was the most beautiful example of humility I have ever known.

These were great men, loved by our church and held in highest esteem in the wider circles of Christendom.

However, my years of experience as a pastor, as a conference official, have brought me closer to Bishop Joseph A. Synan than any other man in the church. For eight years I served on the General Executive Board as his assistant. For the past four years I have been the Vice-Chairman of the General Board of our church. At the General Conference in Greensboro, when I was elected to that position, I made a pledge to the conference in session to join hand and heart with Brother Synan to assist him in every way possible. The confirmation of that pledge is declared by the facts. By no means was it a laborious task but a delightful privilege.

No two men could have worked more closely in the official life of our church. I found in him not only a General Superintendent who could counsel me in matters of vital concern, but a warm friend who offered me his fellowship. We shared mutual burdens and rejoiced in one another's achievements. We planned together, prayed together, and promoted together. I sought to be a right arm to him and found in him willing acceptance.

During this period of transition, that same Christian attitude is being exemplified. He is doing all he can to acquaint me with the functions of the office, to furnish me with materials that will be helpful in the advancement of the cause we represent. He is as keenly interested in the work of the Church as he was when he was in office. I feel no reluctance to seek his advice. We have a mutual feeling of trust that permits a free interchange of ideas and opinions.

His influence shall not diminish, but like the proverbial pebble thrown in the water, shall move on in an ever-widening circle. Everything in my power will be done to keep alive the work he instituted.

The Pentecostal Holiness Church loves Bishop Synan and will continue to show that love in the years ahead. The greatness of Bishop and Mrs. Synan is clearly reflected by the lives of their children in their devotion to our church. As long as he lives he shall remain my Bishop.

As the new General Superintendent of the Pentecostal Holiness Church, may I pledge to you that as much as lies within me I shall give you my best. (P. H. Advocate, Volume 53, No. 11, September 27, 1969, p. 5.)

PRESENTING MY SUCCESSOR
By J. A. Synan

May I have the privilege of presenting to our Advocate readers my successor in the office of General Superintendent, Bishop J. Floyd Williams, who was elected to this position of great responsibility by the Sixteenth General Conference in Memphis, Tennessee on August 26.

I have know Brother Williams since he was a student at Emmanuel College and have known his family much longer than that. In fact, his father, Reverend J. B. Williams, a pioneer Pentecostal Holiness minister, conducted revival and tent meetings for me in my first pastorate at Portsmouth, Virginia, in the 1920's. I have always loved, respected, and appreciated him and his family.

During the past eight years he has served on the General Executive Board with me, and for the past four years was Vice-Chairman of the G. B. A. and Director of Foreign Missions. Our offices were adjoining, and we often conferred and exchanged information and ideas about the work of the church. He was always congenial, courteous, and cooperative. I have enjoyed working with him, and love and appreciate him as friend and brother in Christ.

And now, as he assumes the duties of General Superintendent, I commend him to the love, respect, support and prayers of all our people everywhere. As one who understands the burdens, cares and tremendous responsibilities of his office, perhaps better than any other living man, I pledge to him my full support, my prayers and best wishes.

Brother Williams has had many years of experience in official work, on the conference level, in the General Sunday School Department, and on the General Executive Board. He has always given dedicated and dynamic leadership wherever he has served, and I am sure that he will do the same in his new assignment. I believe and shall earnestly pray that the church will make steady and substantial progress under his leadership.

I feel that the General Conference selected a strong and capable Executive Board to work with the General Superintendent, and I wish for them the complete support and cooperation of the church as they work together for the advancement of the program adopted by the General Conference.

Now, a word about myself and my family. I wish to express deep, heartfelt appreciation to the Pentecostal Holiness Church for the confidence expressed in me and the honors bestowed upon me and my family across the years. I served 28 years on the General Board of Administration, four years as Assistant General Superintendent, twenty-four years as General Superintendent and nineteen and one-half years as Chairman of the G. B. A. and General Conference. This is longer than anyone else has served on the G. B. A. except our distinguished and honored Bishop J. H. King who served twenty-nine years on the General Board and as General Superintendent.

I can assure one and all that I have always considered it a great privilege and honor to serve the church in whatever capacity I have been called upon to serve. And the warmth of Christian love, the assurances of prayer, and the many ex-

pressions of respect and esteem have been a great source of blessing and strength to me and my family across the years. During this time I have spent much time away from home and am eternally indebted to my wife and children for their love and loyalty and to God for giving me such a fine family, all of whom love and appreciate our church.

Having always left the matter of my appointments and elections to the church, and being in good health, according to my physician (as good as when I moved to Georgia nearly seven years ago), and having no definite direction from the Lord to lay aside my responsibilities by my own decision, I decided (after my wife and I had spent much time in prayer about my work) to leave the decision in the hands of the General Conference. Accordingly, we were prepared to accept the decision of the General Conference as the expression of God's will for our lives and for the leadership of the church, and this we have done.

As I leave the office of General Superintendent, it gives me a great deal of satisfaction to know that our church has much more than doubled, nearly tripled in membership since I was elected in 1945. We have organized our Evangelism Department, which has grown in significance and value since 1941. I had the honor of serving as its first Chairman and contributing the first dollar to its fund.

We have developed our General Board of Education which I also served as Chairman during the first quadrennium of its existence. Early in that period, we established Southwestern College which has grown into a fine strong institution of higher education. And Emmanuel College has developed significantly, having now attained accreditation by the Southern Association of Schools and Colleges. It was my privilege to help negotiate our agreement with the Holmes Trust whereby Holmes has become a seminary of the Pentecostal Holiness Church.

During this time we have purchased quite a large acreage at Franklin Springs for the expansion of our international headquarters. We have built, equipped, staffed, and paid off all indebtedness on the Advocate Press and the Executive Offices, and have built and paid for a number of fine modern homes for our executives. And the Advocate Press is rendering a tremendous service to the entire denomination.

When I became General Superintendent, we had no executive offices and no homes or housing allowances for our leaders and were operating a very small and inadequate printing organization for our Sunday School and W. A. work. And we had no church extension loan fund, but now have one with assets of $1,000,000.00. We also have a developing retirement and death benefit program which we did not have then.

There are many other things that I could mention, but time and space forbid. And I am far from claiming credit for all the progress we have made. But I have had a part in it with all the

rest of our good leaders and fine people. To them I give the credit and to God the glory. And I am so happy to leave with my successor and his colleagues a church much stronger spiritually, numerically, and materially than when I came into the area of leadership and administrative responsibility.

In closing, let me say that Mrs. Synan and I have greatly enjoyed living at Franklin Springs. It is an excellent community, and our relations with the people at Advocate Press, Emmanuel College, the local church, and the business community have been wonderful. We shall look forward with joy to many visits to our beloved adopted community. And what a joy it has been to have our son Vinson and his family with us here for the entire period of our sojourn in Georgia.

Naturally, there is a feeling of nostalgia in leaving the place where I have lived and worked and the people with whom I have labored so long at the very heart of the church; but I shall still be busy in Bible conference work, writing, and some evangelistic meetings, and giving my best in the interest of God's kingdom and the Pentecostal Holiness Church, till Jesus comes or calls. And I trust that my family and I shall always have a place in the hearts and prayers of our people. (P. H. Advocate, Vol. 53, No. 11, September 27, 1969, p. 4.)

COMMENT:

One will note in reading the camp meeting chapter that there is some repetition of names and places. This had to be done in order to give the full story of the camp meeting.

Author

JULIUS A. CULBRETH

The camp meeting was originated by Julius A. Culbreth. The first session was in 1900. Mr. Culbreth managed the camp meeting from its inception until 1941. W. Eddie Morris managed the camp meeting from 1942 to 1965. J. Doner Lee managed camp meeting from 1966 to the present.

SOME OBSERVATIONS

Dr. V. Mayo Bundy, a native born son of Falcon, said the following: " . . . In addition to spiritual and other religious accomplishments of the Falcon Camp Meeting, there were marriages originating and/or celebrated during this ten-day religious festival . . . .Homes were open, some for free, others for fees. 'Ma Goff' was a good example of a person who shared her home freely, without charge, when she turned it into a 'hotel' with as many as 30 or 40 guests at one time. Many had to sleep on the floor but they never complained. Economic levels were in evidence also, for the 'best homes' housed certain people while the more affluent stayed in hotels and motels in nearby cities. Many stayed in the 'Ark' regardless of its lack of conveniences. Economically, the Camp Meeting was a 'shot in the arm' for local residents. Homes, yards, streets, camp meeting facilities, and even the big oak trees were cleaned and polished for the big event. Money from roomers and boarders supplemented the family income. The School and Children's Home were supported generously . . . . Blacks were allowed to sit in reserved sections during the 1920's and 1930's for services. Regardless of the side effects of the Falcon Camp Meeting it brought national recognition to the town of Falcon, and thousands have varied memories of those days."

THE FALCON CAMP MEETING
By Rev. W. Eddie Morris

EARLY CAMP MEETINGS

For one to tell the story of the Falcon Camp Meeting and be fair in its appraisal, the clock would have to be turned back to earlier days and men of yesteryear; yet one has to ward against spending too much time in detailed accounts of earlier camp meetings for fear he might misplace the emphasis.

The late Julius A. Culbreth had to get the idea for the Falcon Camp Meeting from somewhere. Maybe Brother Culbreth had heard or read about the Cane Ridge Camp Meeting held seven miles from Paris, Bourbon County, Kentucky, at the beginning of the nineteenth century (1800 and 1801) as told by Rev. Barstow W. Stone, Rev. James McGready, (Rev. John Franklin Grimes, The Romance of the American Camp Meeting, Caxton Press, Cincinnati, Ohio, 1922, pp. 18-20) and Rev. Peter Cartwright. (Rev. Granville H. Montogmery, "Birth of American Camp Meeting" The Defender, Vol. XXXVIII Sept. 1963, p. 24.) Cartwright said, "Hundreds fell prostrate under the mighty power of God as men slain in battle . . . ." He further said:

> "There were no camp meetings in regular form at this time, but as there was a great waking among the churches from the revival that had broken out at Cane Ridge, many flocked to those sacramental meetings. The church could not hold the tenth part of the congregation. Accordingly the officers of the church erected a stand in a contiguous grove and prepared seats for a large congregation . . . they would also erect a shed, sufficiently large to protect five thousand people from wind and rain, and cover it with boards or shingles; build a large stand and shed and here they would together come from forty to fifty miles around, sometimes further than that. I have seen more than a hundred sinners fall like dead men under one powerful sermon, and I have seen and heard more that five hundred Christians all shouting aloud the high praises of God at once . . . . The work went on and spread almost in every direction, gathering additional force, till our Country seemed all coming home to God."

Maybe Brother Culbreth had heard or read of the camp meeting about which Rev. Francis Asbury wrote in the year 1800. (Rev. Holland N. McTyeire, A History of Methodism, Southern Methodist Publishing House, Nashville, Tennessee, 1886, p. 492). The Methodist message had been extended from the Chesapeake Bay over the Blue Ridge, and Appalachian

Mountains, into Kentucky and Tennessee, and the momentum pressed Bishop Asbury and his associates on until they came to Drake's Creek Meeting House (12 miles west of Nashville, Tennessee in the Cumberland Circuit) where a camp meeting was in progress.

William McKendree, a native of Virginia, who was reluctant to start, but once started, packed his horse and took a circuit that led him through his native state, through the Carolina and wilderness wilds, finally arriving at Drake's Creek Meeting House; and Francis Asbury tells of his preaching a sermon here from Jeremiah 4:14. Asbury said, "We came in and Brother McKendree preached . . . ."

Asbury also said:

> "Tuesday, (October 21), —Yesterday and especially during the night, were witnessed scenes of deep interest . . . . The stand was in the open air, embosomed in a wood of lofty beech-trees . . . . Fires blazing here and there dispelled the darkness, and the shouts of redeemed captives, and the cries of precious souls struggling into life, broke the silence of midnight . . . ."

Whether or not Brother Culbreth had read Cartwright's or Asbury's account of camp meetings, made little difference; some of the same things took place in the Falcon Camp Meeting and repeated themselves over and over through the years.

In the year 1868, there was a National Camp Meeting held in Lancaster County, Pennsylvania for the promotion of Holiness.

In the year 1871, the National Holiness Association held a meeting at Urbana, Ohio, having been organized and in full operation prior to this time. Ministers were preaching Holiness as a second definite work of grace and the power of God was manifested in such a way people were drawn by the thousands.

PRELUDE TO THE FIRST FALCON CAMP MEETING

Mrs. Florence H. Goff in an early Holiness Advocate told of Rev. Ambrose Blackmon Crumpler's coming to Dunn, North Carolina, to hold a meeting in May 1896. It was in this meeting that Brother and Sister Culbreth made that consecration and thus received Holiness and sanctification. With the fire burning and a desire to do something for God, their opportunity came when, after a storm, timber was made available and the thought of erecting a "prayer meeting house" began to materialize. He was so struck by the tent used for Holiness meetings that he wanted to erect a tabernacle like one. Brother Culbreth said, "The little tabernacle I built is octagon-shaped, to be as much like a tent as I could make it." This little building was erected in Falcon in 1898. In 1899, a year after the Octagon Tabernacle had been

erected, Brother Culbreth says: (Julius A. Culbreth, "The Falcon Camp Meeting," Falcon Camp Meeting, Fiftieth Anniversary, 1900-1949, W. Eddie Morris, Publishing House, P. H. C., Franklin Springs, Georgia, 1949, p. 15.)

> My wife was suddenly taken sick and after two or three days of medical attention the doctors decided she had appendicitis, and that the only hope was to get her to Richmond for an operation; but they soon found she was not able to take the trip and that there was nothing they could do further . . . .The Bible said to call the elders of the Church and let them pray over the sick and anoint them with oil, and that the prayer of faith would save the sick and the Lord would raise them up. We invited a group of Christians to come and anoint her with oil and pray and as we prayed and anointed her with oil, she was instantly healed.

In 1900 Rev. S. C. Todd, who was associated with Rev. N. J. Holmes at that time, came to Falcon for a missionary service. That spring day, as Brother Culbreth sat in the Octagon Tabernacle and heard Rev. Todd present the cause of missions and the need to send the gospel to foreign lands, he suddenly remembered the miraculous healing of his wife and what it would have cost if he could have sent her to Richmond for the operation. After conversing with the lady who had been so graciously healed, they decided to donate $250 to this worthy cause.

In conversation about this marvelous healing, Brother Todd told Brother Culbreth he had at his disposal a large gospel tent and fifty small army tents and that he had been thinking about using them in a camp meeting. Culbreth lost no time in informing Todd he had been thinking along the same line and that he need go no further to find a place to hold the camp meeting. They struck an agreement and soon the weeding hoes, shovels, and whatever other implements that could be found were put to use cleaning up and preparing for this big strange event, the First Falcon Camp Meeting. Five-foot high mounds were prepared as places for fires to be laid for lights. Lightwood was brought in and placed on the mounds and the large gospel tent brought in and erected. The little army tents were erected around it—a picturesque scene—a large tent in the center that would seat 2000 people, and this skirted by fifty "Indian tepees" in which the campers would live the ten days of the Falcon Camp Meeting!

THE FIRST FALCON CAMP MEETING

The next to the last week in July 1900 saw horses and buggies, carts, wagons, any means of transportation available,

bring people from far and near; and many were walking, some were on horseback, all converging on Falcon.

In this state of expectancy this Thursday night in July, the 19th arrived. The lightwood knot fires on the five-foot high mounds surrounding the tent glistened through the pine trees. The tent was packed and many people were waiting on the outside; the tension was almost overwhelming. And thus the first camp meeting at Falcon began.

Through flickering lights, lamps, and lanterns, three faces merged in the forefront: Rev. S. C. Todd from New York, Rev. George D. Watson from Pittsburg, Pennsylvania, and Julius A. Culbreth of Falcon North Carolina. The primary purpose of this meeting was to promote Holiness and sanctification, a doctrine these men felt had very much been neglected by nominal churches.

Healing, of course, held a prominent place, for it was the healing of Brother Culbreth's wife that gave birth to the idea in the first place.

Each day the crowds grew. Other ministers soon made their appearance: Rev. Tom Levitt, Rev. Ambrose B. Crumpler, and possibly a number of others came to assist Brother Todd and Brother Watson in the Sunrise Prayer Meeting, and other services at 8:30 a.m., 10:30 a.m., 2 p.m., 3 p.m., and the Night Evangelistic Service. The bright moonlight of late July and the lightwood torches all aided in the illumination as the crowds made their way to their tents, wagons, carts, and grounds which became their beds at the close of the late night service.

Day and night the services continued; the voices of men like Ambrose B. Crumpler who had held the great meeting in Dunn in May 1896 were like roaring lions, preaching justification by faith, sanctification, negative cleansing, positive filling with the Holy Ghost, divine healing, and the Second Coming of Jesus. Men fell under the power of God! God's presence was so real that both men and women lay in what were called trances, for hours. Children would pray and appear insensitive to their surroundings. Upon being revived, they would utter words and cries of "Jesus is soon coming" and many other miraculous things took place daily. Service after service without a letup brought the camp meeting to a close the last Sunday in July, with a promise that a similar meeting would take place the next year about the same time. Of course the idea of erecting a larger tabernacle was the next objective in mind.

THE SECOND CAMP MEETING

The second Falcon Camp Meeting came as planned. The full moon in August furnished light again and lightwood fires again were the supplement. People came from all directions as before.

Dr. George D. Watson, Mr. Kinard and others, became

preaching partners in the 1901 camp meeting. Without a permanent building other than the Octagon Tabernacle which was built in 1898, shelter had to be improvised again. The record does not mention whether the Todd tent was used again, but since we are told the Camp Meeting was conducted and two thousand people assembled in Falcon, possibly the same tent was used the second year.

In this camp meeting in 1901, pledges were taken to erect a 50 x 80 foot building for a tabernacle and auditorium. At this camp meeting, Dr. George D. Watson realized that only as it had means of support could the camp meeting survive, so while others were talking and taking pledges for the auditorium, he came up with the idea of organizing the Falcon Camp Meeting Association. The only obligation imposed on anyone was to pay one dollar each year for the support of the meetings. From that time until this day, the Falcon Camp Meeting Association has been a viable part of the financial responsibility for the camp meeting.

THE THIRD FALCON CAMP MEETING

How far they had gotten by camp meeting time in 1902 with pledges and new construction, it is hard to say, but in the Holiness Advocate of September 15, 1902, Julius A. Culbreth was calling attention to the pledges and asking that they be paid. By now, however, the idea of an enlargement to include two rooms 25 X 40 feet above the tabernacle was considered These could be used for classrooms. (Holiness Advocate, Vol. II, No. 9, Goldsboro, N. C. September 15, 1902, p. 7.) Mrs. Berta Maxwell in the Holiness Advocate of November 15, 1902, spoke about a "club house." She said, "There's room for six girls in our club house . . . (Ibid., Vol, II, No. 13 November 15, 1902, p. 6.) By November 1902 a dormitory of some kind had been erected at the rear of the William Culbreth store.

THE FOURTH FALCON CAMP MEETING

The 1903 camp meeting found the full moon a little late in coming, but arrive it did, with the Camp Meeting being held from August 28 to September 6. By now, even though the full moon was needed, many changes were taking place. The cornerstone of the tabernacle had been laid June 19, 1903 and meetings were held in this building, although it was not completed. The two rooms above the tabernacle began use as the school on September 7, 1903. (P. H. Advocate Vol. III. No. 13, July 1, 1903, pp. 4 and 7.) The second principal, Edward L. Parker, had been hired and although he resigned in less than eighteen months, plans for the school were not thwarted. High hopes were held for the camp meeting and Dr. Watson was in the camp as teacher and preacher again. He concluded his camp meeting ministry at Falcon with the 1904 camp meeting.

The camp meeting was great as usual, but the idea of a school and families moving to Falcon became a kind of obsession. Two houses were actually taken down and moved from the little town of Parmele, North Carolina to Godwin by train, thence by wagon to Falcon. The idea was being promoted now for families to move to Falcon, place their children in the school and take them away from the sins of the outside world. Joseph H. King, Francis M. Britton, Lilly W. Autry, Major D. Sellers, Jessie James, Mrs. Maggie Brooks, Joseph Edwards, Henry H. Goff, Albert E. Robinson, and Charles B. Strickland were early families to move here, followed by Alman H. Butler and many others. Brother Strickland, after moving to Falcon, decided to return to Smithfield in Johnston County. After his return he had a child, Paul, to take sick and die. He took this as a warning that God did not want him to leave Falcon in the first place. He rearranged his life and returned to Falcon in 1912. He lived here and served both church and conference for many years and at a ripe old age, God called him to heaven.

As a result of the camp meeting and what it promoted, these and others moved to Falcon apparently with the idea of making it a "Holy City" for Holiness people. This idea was too idealistic to work fully, but God alone will reveal the good accomplished as a result of these men making their move to Falcon.

By 1905 certain rumors were coming this way but nothing disturbed the tranquility of the camp meeting. Brother Culbreth was largely in the forefront. Whether president of the Association or otherwise, he largely selected his preachers and took the offerings and handled the business of the camp meeting. He emphasized that the camp meeting was for all denominations and not governed by any.

THE EIGHTH FALCON CAMP MEETING

In 1906 Rev. G. B. Cashwell went to Los Angeles, California to learn more about a new experience that was being preached. Cashwell and others had heard that William J. Seymour, an African preacher of Houston, Texas, had received what was being called "the Baptism of the Holy Ghost," with evidence of speaking in tongues as the Spirit gave utterance, according to Acts 2:4. Prior to this time, in Topeka, Kansas; Joplin, Missouri; Orchard, Texas; Houston and other places, this strange doctrine was being preached. (The Apostolic Faith, Vol. 2, No. 2) [Houston, Texas, October 1908, p. 1.]

Rev. Cashwell returned and was in attendance at the Falcon Camp Meeting in the year 1907. (Verbal Source: Sam A. Fann, March 6, 1979.) During this camp meeting, soon after Cashwell came into the service, there arose a lady by the name of Mrs. McGlothem and, as she moved softly across the tabernacle

floor, she began to speak in tongues. As she continued in this state of spiritual fervor she came over to an open aisle and knelt down and began to sing in an unknown language. The beauty of this language could not be described, but people melted under its influence. Much was now said about this speaking in tongues. Julius A. Culbreth, Alman H. Butler, Charles B. Strickland, Henry H. Goff and a host of others witnessed this wonderful experience, and from this meeting a great controversy arose. Negative cleansing and positive filling, which had continously been preached from the camp meeting pulpit, had to be abandoned in favor of this new evidence.

Culbreth and the 1907 Falcon Camp Meeting embraced this new doctrine. The truth was clear. Pentecost according to Acts 2:4 would be preached; and it was and has been a part of the Falcon Camp Meeting from that time on. It added a new dimension to the stature of Culbreth and his camp meeting. Before the camp meeting, Rev. Cashwell went to Dunn and held a revival where this "tongues doctrine" was preached. Those attending included many preachers, and these were new positions both from Ambrose B. Crumpler who headed the Holiness Church and others. The congregation was divided, the pros and cons were ever present, but Brother Culbreth, though standing by his position, spoke and it seemed to have a calming effect.

Rev. Alman H. Butler, Henry H. Goff, Charles B. Strickland, Robert E. Lee and a host of others led the "tongues group or crowd" as they were called. Ambrose B. Crumpler led the old line Holiness group.

Not only did Robert E. McCuller resign as a school principal, to be replaced by George F. Taylor, principal of a school near Rose Hill, but he also left the Holiness Church. (Minutes of the Holiness Church, November 20, 1907, p. 4.) Ambrose B. Crumpler was elected unanimously as president in the 1908 session of the Holiness Convention in Dunn, but later he resigned and Alman H. Butler, who was vice-president, became the president, a position he held until 1917. Brother Butler was in harmony with the doctrinal position of the Falcon Camp Meeting so the dissension soon abated and the camp meeting from then on seemed to move forward again, having embraced the Pentecostal experience.

Perhaps nothing played a greater part in unifying the people than a sermon preached by George F. Taylor on Matthew 25, "The Ten Virgins." The Falcon Camp Meeting grasped this truth with rejoicing and this was recalled at George F. Taylor's funeral. (A. E. Robinson, "Builders of the Pentecostal Holiness Church—George Floyd Taylor," **Pentecostal Holiness Advocate**, Vol. 24, No. 15, Franklin Springs, Georgia, August 8, 1940, p. 4.)

THE NINTH FALCON CAMP MEETING

The next moving event came to the camp meeting in the year 1908. During one of the sessions, a speaker whose name we do not know arose and spoke briefly on the need of a place for homeless children. Suddenly, the crowds were moved and an offering was brought forward and placed upon the altar. This large amount of money caught Brother Culbreth and everyone else off guard. Brother Culbreth turned to Brother Joseph H. King, who along with many other ministers, was present and asked him to take charge of the money. This he did and thus Falcon Camp Meeting had given birth to another worthwhile project, The Falcon Orphanage.

Brother Culbreth was a church man generally, but when it came to camp meeting he practiced non-denominationalism both in selecting his preachers and in his general characterization of the services in the camp meeting. This camp meeting recommended the Holiness School be continued and used the camp meeting to take pledges to erect the dormitories and other buildings as they were needed. Brother Culbreth also wanted and advocated having a Christian College in Falcon, but this did not materialize. (Apostolic Evangel, Vol. I, No. 4, 1907.)

In the 1908 camp meeting, the idea of establishing a publishing house and publishing literature in keeping with the doctrine preached in the camp meeting was being talked about and discussed by George F. Taylor and others. This camp meeting also sponsored the resurrection of The Apostolic Evangel which had been published in Royston, Georgia, in previous years.

The Falcon Publishing Company was established. The Apostolic Evangel, with Joseph H. King as its editor and Julius A. Culbreth as business manager, was first printed in Goldsboro, but was soon coming off the press in Falcon. Albert E. Robinson came from Columbia, South Caorlina, and became the printer of the Apostolic Evangel and gospel literature.

The Apostolic Evangel was re-launched, but it took four more years (1913) for the idea of writing and publishing Sunday School literature to reach fruition. When King was editor, Julius A. Culbreth, who had written for the Holiness Advocate made his contribution as a writer to this great paper. For many years Culbreth also wrote for the Pentecostal Holiness Church Teacher Magazine. This paper, the Apostolic Evangel, in a sense took the place of the Holiness Advocate of which Ambrose B. Crumpler had served and promoted as editor and Coals of Fire previously edited by King, Irwin, and Robinson.

Among the many holiness songs sung during the early days of the camp meeting, "The Sanctified Life" seemed to have been fairly prominent. It was sung as a solo by both men and women whose names now are known only to God.

THE SANCTIFIED LIFE

I'll sing you a song of the sanctified life
A life set apart from all sin;
A beautiful life free from envy and strife
For Jesus is dwelling within;
For Jesus is dwelling within,
He's keeping the soul calm and clean
A beautiful life free from envy and strife
For Jesus is dwelling within.

Perhaps my dear friends you would like to know how
This change in my nature was made,
And the reason I'm singing this song to you now
Not feeling the least bit afraid,
Not feeling the least bit afraid,
Faint hearted, ashamed or dismayed;
The reason I'm singing this song to you now
Not feeling the least bit afraid,

One night while communing with Jesus quite late
He whispered this message so true
Despised and rejected and outside the gate
I suffered to sanctify you
I suffered to sanctify you
To save, heal and sanctify you
Despised and rejected and outside the gate
I suffered to sanctify you.

Author Unknown

THE ELEVENTH FALCON CAMP MEETING

With Crumpler out of the denomination, Alman H. Butler, having become president, Julius A. Culbreth, Joseph H. King, George F. Taylor, Francis M. Britton, Charles B. Strickland, John J. Carter and others began to talk about a merging of the Fire Baptized Church and the Holiness Church of North Carolina.

The 1910 Camp Meeting went on as usual, but these churchmen were promoting the idea of the merger and had a sampling of opinions discussed and tossed about from service to service. Even though Culbreth carried the Camp Meeting on an independent basis, he lent his influence toward the consolidation of the two denominations.

The 1910 Camp Meeting saw a number of changes in leadership. Julius A. Culbreth was as entrenched as ever both as a leader in the Camp Meeting and church. And while he was a

member of the Pentecostal Holiness Church he had good rapport with the Fire Baptized and Freewill Baptists. Sam D. Page of the Fire Baptized Church was a staunch supporter of the Camp Meeting. Joseph H. King, also a member and overseer of the Fire Baptized Church, had worked closely with Brother Culbreth. He had served as Falcon Orphanage Superintendent and editor of Apostolic Evangel. He had now decided to resign these offices and take a tour around the world.

Thus at the 1910 Camp Meeting, men like Alman H. Butler, A. G. Canada, and R. B. Jackson, George F. Taylor, Charles B. Strickland, Sam D. Page and many others, were talking church consolidation.

The seeds that sprang up and finally developed to fruition seemingly got their rich soil from the 1910 Camp Meeting. From the conversations carried on the Falcon Camp Meeting, were developed the grounds for a nucleus that came together in Falcon in a special call meeting, January 30, 1911. Part of this delegation held membership also on the special committee that was appointed to serve in the joint convention that effected the consolidation. This union convention was held in Falcon January 31, 1911 (P. H. Church Minutes, last page, 1911.)

At the union meeting, Julius A. Culbreth was elected Secretary pro tem. His official position in the church, and his other important positions held, did not deter him nor thwart his goals of giving Falcon Camp Meeting the first priority; and even though he filled other positions, constantly preparing, promoting, and enlarging the Falcon Camp Meeting and the Holiness School were uppermost in his mind. After the two churches consolidated, time took the leaders away to other places in promoting the cause. Nothing, however, at any other place drew Culbreth from this mooring; nor did he ever forget his promise to God and the healing of his wife. Thus, leaders came and went, but this man lived year in and year out with Falcon Camp Meeting on his mind.

OLD CAMP MEETING DAYS

I'd like to be a boy again
  In old camp meeting times,
To hear old-fashioned people sing
  Their Hallelujah rhymes;
To see the mourners at the bench
  The pilgrims kneeling round,
Awaiting for the Holy Ghost
  To show the Savior found!

I'd like to see that preacher's face
Above the bench again,
A smiling through his happy tears
Like sunshine after rain;
To hear his "Glory to God!"
His wonderful "Amen!"
When half a dozen anxious souls
Were truly born again.

Oh for one day of those past years,
And of that day one hour,
When good old mother filled with God,
Was shouting with the power;
And men and women laughed and cried
As she went down the aisle,
A shaking hands and blessing all
In old camp meeting style.

Well, praise the Lord: I am glad to see
We're coming back again.
The Holy Ghost is here today,
So let us say, Amen!
New-fashioned ways we don't approve,
Tho' some may call us slow;
We like the good old-fashioned ways
Of forty years ago!

—Selected

Other features of the "Old Camp Meeting Days" were the constant singing, praying, and preaching all over the campgrounds. At times in addition to and at the same time services were going on in the Tabernacle, four or five other services would be in progress around the "Ark and Little Tabernacle." And during these services Miss Emmie Ann Stephens treated cancer patients from her room in the Ark with salve made from her secret herb formula, and "Little Jimmie," a midget from Saint Pauls, entertained all who would listen.

The years saw great men continue to fill the camp meeting pulpit. For instance, in 1922 Rev. Edward D. Reeves of Roanoke, Virginia, and A. G. Doner of Petersboro, Ontario, Canada, stood with Culbreth on August 24, the beginning night, to receive the introduction that only Julius A. Culbreth could give. The crowds came as usual and the shouts and hallelujahs were heard by the surrounding community; Doner had preached in at least one previous camp meeting, maybe more, and in the **Apostolic Evangel** of April, 1922 the fact of his not being in the 1921 camp meeting was mentioned. In due time the invitation came and he was back in 1922.

The **Apostolic Evangel** of August 1924 announced the

twenty-fifth session of the Falcon Camp Meeting would be held from August 7th to 17th, with preachers being Rev. G. F. Taylor of Franklin Springs, Georgia, Rev. A. G. Ward of Toronto, Canada and Rev. S. A. Bishop of Birmingham, Alabama.

In 1930, August 21-31, Dr. Charles A. Shreve of Washington, D. C. and Rev. Paul F. Beacham of Greenville, S. C., were the preachers. (Apostolic Evangel, Vol. 22, No. 6 August 30, 1930.) The tabernacle and school building that burned on January 14, 1926 had been replaced by a new 120 foot square camp meeting auditorium. This new building was finished and is now in use. It took care of a larger crowd and seated a greater number of people, thus each one looked forward to attending the services.

Brother Culbreth wrote in the Apostolic Evangel of August 30, 1930, "They are easily among the very best Pentecostal preachers in this present time." By now some rumblings were being heard that Dr. Charles A. Shreve did not fully uphold the doctrine of sanctification. Insofar as anyone could tell, Brother Culbreth acted as though he had not heard what was being said. He continued ever on the same course — promoting the camp meeting on interdenominational lines. Apparently the rumblings had no effect on the crowds, nor did it have any effect on Brother Culbreth's decision, for even in 1932 the camp meeting was held August 18-28 and Dr. Charles A Shreve and Rev. Paul F. Beacham were again the preachers. However, in this announcement of the 1932 camp meeting Brother Culbreth said, "From its beginning, it has never deviated from the old grace, the Baptism of the Holy Ghost as received at Pentecost, divine healing in answer to the prayers of faith, and the second premillennial coming of Jesus." (The Advocate, Vol. 16, No. 15, Franklin Springs, Georgia, August 11, 1932.)

The camp meeting continued each year with good preaching and good crowds; however, there was some talk of change of property title prior to 1935 and during the camp meeting in the Association Business Session a resolution was offered and unanimously passed to transfer the camp meeting property to the Falcon Orphanage (The P. H. Advocate, Vol. 19, No. 20, September 26, 1935, p. 7.) Brother Culbreth said, "This change was in accordance with the wishes of the original donor of the land on which the buildings and campus are located, and provides for the perpetuation of all the work in a far better and more efficient manner." According to Brother Culbreth the property was valued at, at least $40,000.00.

In these later years preachers like George D. Watson, John D. Pike, Ambrose B. Crumpler, George E. Fisher, A. G. Doner, George F. Taylor, Joseph H. King, Samuel A. Bishop, Edward D. Reeves, Dr. George D. Yoakum and a host of others had given way to Dr. Charles A. Shreve and Paul F. Beacham. In still later years men like Granville H. Montgomery, Joseph A. Synan,

Hubert T. Spence, seemed to have dominated the scene and stood out as most prominent preachers from 1935 to 1940 and on for some time thereafter.

Brother Culbreth apparently said very little about the music and singing in the camp meeting. Perhaps the reason was that singing, accompanied by music, was not much in demand in those early years. However, that does not mean there was not both music and singing in the camp meeting in those early days; not only was there good singing, but special attention was given to the selection of the song leader, Mr. Robert E. Lee, known to many as Mr. Bob Lee. He led the camp meeting singing for more than twenty-five years. His solos were always outstanding; perhaps his most requested solo was "The House That Stood The Storm," and when he would drop his voice about two octaves below zero, he could bring the house down. In later years many other good singers have made their contribution to the spirit of the services.

Mrs. Ada B. Culbreth, who taught music in Falcon for many years, played the piano, and Mrs. Culbreth, with Mrs. Lucille Strickland Cooper, (her student) continued to carry on the instrumental music almost until the day of her death. One of Lucille's students, Annie Laurie Hobbs Randall, played the piano and organ until 1978. Many have served since that time and have given a good account of themselves. In late years the church choirs have made quite a contribution in this field.

It was reported correctly that Brother Culbreth offered the orphanage and camp meeting to the Pentecostal Holiness Church at the Sixth General Conference held in Oklahoma City, Oklahoma in 1920. The record shows the delegates voted 75 to 10 against this generous offer (Vinson Synan, The **Old-Time Power**, Advocate Press, Franklin Springs, Georgia, 1973, p. 184) but I do know the objections. Granville H. Montgomery alluded to this when he wrote the account of its being brought into the church. (**Pentecostal Holiness Advocate**, Vol. 26, No. 50, Franklin Springs, Georgia, April 22, 1943, p. 2.)

THE FORTIES

The camp meeting ran from 1937 through 1941 with good preachers yearly and good preaching. However, there seemed to be a waning in the daily attendance. Business kept some from attending and, too, there were many other camp meetings across the country and the same preachers largely filled most of the camp meeting pulpits. One did not have to come from New York or Ohio or Oklahoma since they would have the same preachers and in most cases the locations were about all the difference one would notice.

The years had taken their toll on Julius A. Culbreth and this great man began to seriously think in terms of the perpetuation of the camp meeting and orphanage. A plan grew out of his

thoughts, or maybe the thought had lingered since 1929 and now the "certain stipulations" to which Granville H. Montgomery referred had been resolved. At any rate on April 7, 1943 representatives of the Board of Trustees met in joint session with the General Board of the Pentecostal Holiness Church and the entire Orphanage and Camp Meeting properties were legally transferred to the church. The eighty acres, including the land on which the camp meeting auditorium sat, were legally deeded from Falcon Orphanage, Inc., to the Pentecostal Holiness Church. Soon after the completion of this property transfer, the North Carolina Conference Board approached the meeting. Some thought had been given to establishing a camp meeting in or near Goldsboro, but this would not be necessary if the General Board of Administration decided to turn the camp meeting over to the Conference. After some negotiation, an agreement was reached and in 1943 the North Carolina Conference had charge of the camp meeting.

The wife of Julius A. Culbreth for nearly fifty years, Mrs. Venie Bizzell Culbreth, went to her reward on April 23, 1943. His second marriage on September 8, 1945 to Mollie Thornton afforded him another nice and lovely wife.

The 1943 Falcon Camp Meeting ran from August 26 to September 5 and saw Rev. W. Eddie Morris, Superintendent of the Conference, in charge of the camp meeting services. Rev. J. H. Mashburn and Rev. Hubert T. Spence were the preachers. There was some tension but generally speaking the camp meeting ran well.

The preachers of the conference were present along with the laymen. After the first day or two tenseness apparently was gone and everybody seemed to settle in for a good camp meeting. Rev. Morris said:

> "One of the things I had to settle was who would assist me in the management of the camp meeting. After some thought I decided no man was more knowledgeable in this respect than Julius A. Culbreth. I also knew that the camp meeting had many friends and it had been run along inter-denominational lines and if we appeared too 'churchy' we might give the wrong impression. There was just a little feeling in the conference circles, but soon most appeared to understand and from then on Brother Culbreth served as the unofficial assistant in management as long as he was able. In this camp meeting we merged the Camp Meeting and the Annual Conference Session."

On the last Saturday, September 4, Bishop Dan T. Muse opened the Thirty-third Session of the North Carolina Conference at 8:30 a.m. with the song, "'Tis So Sweet To Trust In Jesus." The chairman read and spoke from I John 2:15-29 and a

prayer was offered by Conference Superintendent Morris. The Conference was then in session and with the Sunday night service and a packed audience, this 44th Camp Meeting was brought to a close with happiness and jubilation felt by all; but the look of satisfaction on Brother Culbreth's face was the crowning point. We had made it through the first session with a new manager and God was to have the praise and the glory.

From the 44th camp meeting on I always recognized Brother Culbreth, and when I had to be out on conference business I was able to use Brother Culbreth as my able assistant at times but I felt that what I did in recognizing Brother Culbreth helped in a large measure toward the unification of Conference and Camp Meeting and I feel sure God gave me the idea. We continued to bring in the best preachers in the church: men like J. Hubert Mashburn and Hubert T. Spence, Granville H. Montgomery, Walter J. Nash, Raymond O. Corvin, Thomas T. Lindsey, Bishop Dan T. Muse, Bishop Joseph A. Synan, and others that took part in the day services and presided over the conferences, viz. Bishop King, Thomas A. Melton, John W. Berry, J. Floyd Williams, Clifton L. Turpin, and a host of others too numerous to mention. From year to year we saw thousands come to the camp meeting and conference. We would have the stationing committee's report read on Sunday night. Some thought it right, some thought it wrong, but I always felt it was good to have the two together. I have started from the conference parsonage just before the service on the last Sunday night and would have to push my way through the crowds almost all my way from the steps to the auditorium. I feel sure I have seen ten thousand people on the ground and in the auditorium, more than one time.

Progress on the camp meeting level continued. We had to arrange for water and sewer facilities since this was a paramount need. An offering was taken, along with pledges. Many pledged and many gave cash offerings. One, the Rev. Henry W. King, gave one thousand dollars and in those days this was not often done, but it helped to break the ice and thus a tank was soon erected and a septic disposal was arranged and we were well on our way toward the abandonment of the "johnnie house" and oh, what a blessing! Good strides were made in the churches and of course, this was reflected in the conference. The years sped by — soon fifty years of camp meeting was to be celebrated.

The Conference Superintendent proposed to put together a booklet giving some accounts of the events that had taken place during this half century. Brother Culbreth was asked to write an article. This he did and in this article he gave a detailed account of the early days, the account of his wife's healing, and many other events that had proven very valuable or influential over the years.

In planning this 50th Anniversary, I had good help in the following Board Members: Rev. Jerome Hodges, Odell T. Howard, Ralph R. Johnson, and Sam A. Fann. I hardly think any group could have worked harder to make this occasion a success.

Many came and were blessed and Brother Culbreth looked on approvingly and again made his contribution by assisting and offering helpful suggestions up to his death on February 14, 1950.

The Camp Meeting moved into the fifties at a fairly even pace.

THE FIFTIES

Again this decade saw some of the best ministers in the church stand behind the memorable pulpit to deliver the gospel. Some of these were: Harold Paul, Glenn Bailey, H. Padgett Robinson, Paul F. Beacham, Ray Stewart, John Swails, George Harris, Noel Brooks, Lee Hargis, Orville E. Sproull, Robert L. Rex, Walter J. Nash, W. Paul Hopkins and if I have failed to name some, it is not because he was a "James the Less," it is only because some records I do not have.

During the latter part of the fifties there was a slight decline in the camp meeting's spirituality, or not so many experiences could be counted as in former years. Possibly this came about in the midst of our conference overshadowing the camp meeting, or maybe in the midst of our conference-oriented environment, the spirit of the camp meeting was somewhat eclipsed.

TO THE PRESENT

1961 was a great year for the conference. The vote was taken during the latter part of the camp meeting, during the conference session, to sell conference property in Goldsboro and establish headquarters right at the camp meeting site — Falcon! There was some slight dissension concerning this and naturally many of us have difficulty in absorbing too much business with our spirituality.

The camp meeting played a great part in donating money to send the Conference Superintendent to the Holy Land in 1961. In 1965, Rev. W. Eddie Morris concluded his service as Manager of the Camp Meeting. He had served for twenty-three years. Mr. Morris was elected again to serve as Conference Superintendent and by virtue of the office he was automatically manager of the camp meeting.

He resigned this position in September 1965 and became Superintendent of the Falcon Children's Home; there upon his assistant, the Rev. J. Doner Lee, became Conference Superintendent and manager of the Falcon Camp Meeting.

By now the "Ark" was gone, a white dormitory had been erected, many improvements had been made in buildings, and

new ones erected. The Camp Meeting had come from the wheat beds, the "johnnie houses," the improvised dining hall, to much better buildings in the comparative since, and there were other conveniences that were brought about by the cooperation of a strong conference and a well-organized camp meeting support.

The management from 1966 until now has been in the hands of a competent Board and Superintendent, Rev. J. Doner Lee. The years have brought many material changes, and spiritual changes as well. The Conference Board had brought in the most able ministers to do the camp meeting preaching, good musicians and song leaders. Many good things can be said about this historic camp meeting. Many good workers' names have not been mentioned; but God has the complete record. So be patient. One day we will be able to read it in full.

CAMP MEETING ACCOUNT OF 14 YEARS (1965-1979)

Dialogue with Rev. J. Doner Lee, Manager for 14 years.

MR. MORRIS: Q. Can you recall having any special feelings about being the third man ever to manage Falcon Camp Meeting in its 80 years of existence?

MR. LEE: A. I can well remember my feelings when I realized that I was to manage the Falcon Camp Meeting and stand in the place where great men like Julius A. Culbreth and W. Eddie Morris stood for so many years. I remember sitting in the congregation as a small boy thinking of the great work Mr. Culbreth was doing for the Camp Meeting, Children's Home, and our great Church; how he gave up every thing in the secular world to render service to God. And then in 1942 when Reverend W. Eddie Morris became manager of the Camp Meeting and so ably continued and extended the outreach, my thought was one of appreciation for such dedicated men who could build, and continue with dignity, such a work with what seemed to be an impossible task. On November 2, 1965 when I assumed the responsibilities of Conference Superintendent, I had not thought of all my responsibilities, and then one day it dawned upon me that I would manage the Falcon Camp Meeting. Needless to say, I became weak when I thought of the shoes I was to fill. Knowing my inability, there was only one thing to do and that was to ask God for wisdom for each service and each day. It has been fourteen years now and I continue to depend on God for His Divine strength and guidance.

MR. MORRIS: Q. What event stands out in your mind most prominently in your management of the Camp Meeting?

MR. LEE: A. In a meeting like Falcon Camp Meeting there are always things that stand out in your memory. There are those who never miss attending each year. There are saints,

preachers, singers, and faithful prayer warriors. In all the most impressive part of the Camp Meeting, are the great sermons and prayers around the altar that sometimes last into the night. After all, this is what it is all about, souls being won to Christ. And it was in the Falcon Camp Meeting that God sanctified my soul while kneeling in the shavings, a night I will long remember, for my father, Robert E. (Bob) Lee was praying with me.

MR. MORRIS: Q. Please enumerate some of the improvements under your management.

MR. LEE: A. There have been many improvements made during the past fourteen years. First, many will remember the hot dog stands around the Camp for many years. In 1968 these were replaced by a canteen, 40 X 80 feet, air-conditioned, with serving counters, booths and modern conveniences. Thank the Lord we do miss the gnats. Secondly, the school building was used for years as a cafeteria and storage for Falcon Children's Home Harvest Train. This was completely remodeled in 1968 with twenty-three lovely rooms with baths. The entire building is air-conditioned. The most important improvement possibly, for the Camp Meeting, was a complete renovation of the auditorium. The building was supported with forty-eight (48) wooden posts, with chicken wire covering the windows. Renovation included removal of wood posts, replaced by a dozen steel posts, with steel beams supporting the entire building; ceiling lowered with beautiful lighting; carpeted aisles and altar area, new steel chairs replaced the plank seats; plate glass windows and two forty-ton air-conditioning and heating units that make it comfortable summer or winter. After the two thousand seat auditorium was completed, it was named the Culbreth Memorial Auditorium. All other buildings have been restored and remodeled except one, at this time. "To God we give the glory."

MR. MORRIS: Q. What have been some of your personal blessings in the service you have rendered in this managerial capacity?

MR. LEE: A. As manager of the Falcon Camp Meeting for the past fourteen years, my personal blessings have been many. First, just to stand where great men stood, to sing, where great men sang, to worship in the same building, is blessing enough for me. But, to read the History of Falcon Camp Meeting 1900, and through the following years as recorded on Brother Julius Culbreth's tomb, and realize that the responsibility to carry on now rests upon my shoulders, is an awesome thought. But to think that God continues this great outreach, and I can be a part, are my personal reward and blessing.

THE GOOD OLD BIBLE

Since I have been converted, old Satan and his folks
Keep bothering me with questions, in the form of silly jokes.
I only have one answer, and this is it my firends.
I believe the good old Bible from beginning to the end.

I believe that father Adam was the first created man.
That Eve was made his wife according to the Maker's plan.
They lost their home in Eden, the Lord they did offend.
I believe the good old Bible from beginning to the end.

I believe that Pharaoh's army was drowned by the Sea.
That Moses and the Israelites from bondage were set free.
I believe that fearless Daniel was in the Lions' den.
I believe the good old Bible from beginning to the end.

I believe the Hebrew Children walked in the burning fire.
That Ananias was stricken dead because he was a liar.
I believe that good Elijah to heaven did ascend.
I believe the good old Bible from beginning to the end.

I believe that Job had patience, and also lots of boils.
I believe the devil tempted him with various sorts of trials.
I believe with silly comforters poor Job had to contend.
I believe the good old Bible from beginning to the end.

I believe that King Belshazzar saw the writing on the wall.
When Daniel had translated it, he knew it was his fall.
I believe the Lord did a warning to the drunken King did send.
I believe the good old Bible from beginning to the end.

I believe that Shepherd Jacob was filled with great surprises
When he saw the ladder reaching from the earth up to the skies.
With angels climbing upwards while others did descend.
I believe the good Bible from beginning to the end.

I believe that old faithless Jonah was swallowed by the whale.
That Paul and Silas were set free out of the Roman jail.
I believe the Jailer's family were all converted there.
I believe the good old Bible from beginning to the end.

Take heed lest thy liberty should cause thy brothers to fall.
Now that Comrades embrace cards, tobacco, rum and all,
Filthiness and righteousness, together will not blend.
I believe the good old Bible from beginning to the end.

I believe the Blessed Master turned water into wine,
As pure as sweet and harmless as the grapes grow on the vine.
All other wine's are mockers; the Scriptures do contend.
I believe the good old Bible from beginning to the end.

Some doubt there is a Satan; there is no hell they say.
But I don't care for either, for I'm not going that way.
My future home is in heaven, eternity to spend.
I believe the good old Bible from beginning to the end.

I believe they were in the upper room and were all with one accord.
When the Holy Ghost ascended that was promised by our Lord.
I believe that tongues of fire came down upon them then.
I believe the good old Bible from beginning to the end.

I believe that our dear Savior is coming to earth again.
To live on earth in righteousness a thousand years to reign.
Old Satan will be bound in chains, he cannot tempt us then.
I believe the good old Bible from beginning to the end.

ABOUT THE AUTHOR

Rev. W. Eddie Morris

. . . was born May 31, 1907, in Belvoir Township, Pitt County, North Carolina, the son of Rev. and Mrs. Ed David Morris.

. . . attended Falcon Bible School .

. . . united with the North Carolina Conference, Pentecostal Holiness Church; Licensed 1929.

. . . pastored churches from 1929-1941; became Superintendent in 1941 and served for 24 years.

. . . in 1965, became Superintendent of Falcon Children's Home and served in this capacity for 12 years.

. . . Mr. Morris is presently conducting revivals, Bible lectures and visiting churches in North Carolina as well as in other states.

. . . married to Daisy Grace Morris. (He was previously married; his first wife deceased while their son Rudolph was quite small.) He and Daisy have four children: Ronnie, Susan, Sandra, and Sylvia.

. . . realizes a longtime ambition in this History of the Pentecostal Movement as a testimony to God's wonderful faithfulness.

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